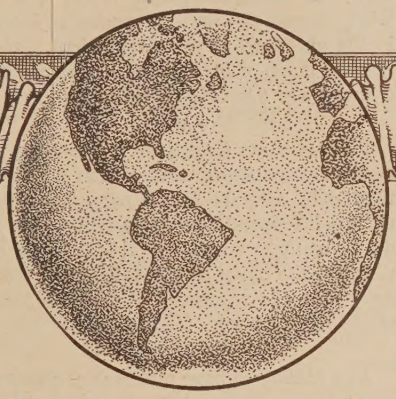
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

June 2, 1923



"Dear Lord and Father of mankind,
  Forgive our foolish ways,
Reclothe us in our rightful mind,
In purer lives Thy service find,
  In deeper reverence, praise.

"O Sabbath rest by Galilee,
  O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
  Interpreted by love.

"Drop Thy still dews of quietness
  Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
  The beauty of Thy peace."

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Associate ditor

John van Schaick, Jr.

Office Staff

F. I. Adams

D. Hall.

L. W. MacDonald.

Contributing Staff

Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise, Frank D. Adams, Kirby Page, George F. Milton, Jr., Joseph Fort Newton.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60th ST., CHICAGO

Μιγμα

Buffeted by misfortune, beshadowed by bereavement, aghast at the waste and cruelty of life, crushed by the organized atheism of industry, hard pressed in the lonely trench-fight against moral evil—what interest can men so tormented have in the questions of the virgin birth, baptism by much or little water, or the rite of ordination? (*Christian Century.*)

υ λ

The American Legislator is becoming a case for the alienists rather than for castigation by the publicist. A person entirely right in his central nervous system couldn't do as many preposterous things in each phase of the moon as the daily press now records in the reports of the proceedings of state legislatures. (*Independent.*)

υ λ

As a nation we have undertaken a great economic and moral movement. The whole world is watching us. The moral forces of the world are upholding us, but the immoral forces, the liquor interests and all identified with them, the man who loves the gratification of his personal appetite more than he loves humanity, will be unitedly opposed to the adoption of laws forbidding liquor on American ships. But the American people, having put their hand to the plow, will never turn back. We might as well expect the revival of slavery and slave traders on the high seas as to expect that the people of this country will ever repeal our prohibition laws. (*Manufacturers Record.*)

υ λ

Neither directly nor indirectly can we properly charge up the cost of past wars to the present army and navy. That cost is not pertinent to the question of what we ought to spend on those arms of the service. What we spend on them is a little over twenty per cent of our taxation revenue. Is that too much? Many will maintain that it is. (*New Republic.*)

υ λ

Do you know that there is a common superstition that a two-dollar bill is "unlucky?" Gamblers do not like to take one or to include one in a bet, and a good many persons who find them in their possession mutilate them, in the belief that they can in that way dispel the evil influences that the bills exert—a strange fancy, the origin of which we can not learn. This is by way of introducing the report that the Treasury officials are talking of doing away with the two-dollar-bill, not because of the superstitions connected with it but because they think it an unnecessary piece of money. The two-dollar bill may follow the two-cent piece into oblivion and for the same reason. (*Youth's Companion.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.

Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave. Providence, R. I.

Secretary—Rev. Roger F. Etz., 176 Newbury St., Boston.

Universalist Comrades

President—Ralph W. E. Hunt, 25 Forest Avenue Portland, Me.

Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Ernest C. Jones.

Director of Young People's Work—*Rev.* Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D. 176 Newbury St., Boston.

Western Superintendent—Rev. L. R. Robinson. 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.

Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—

Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)

Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life

THE Universalist Leader

Two Dollars a Year | 105th Year | New Series | Vol. XXVI | No. 22

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

ORTHODOX OR LIBERAL?

THE meeting of the Presbyterian General Assembly at Indianapolis and the Baptist Convention at Atlantic City ought to make clear to everybody the irrepressible religious conflict of our generation. Recently Mr. Champe Andrews declared in *The Leader* that the struggle of the next fifty years will be to determine whether the Church or Big Business shall control Christianity. Consciously or unconsciously the merely orthodox in the churches are allies, or, still worse, in many instances the tools, of that type of greed represented by the great fighting groups of capitalists in Europe who will go to the limit of another world war, or beyond, if it seems to offer them added opportunities for social plunder.

Orthodoxy and Liberalism represent two fundamentally conflicting attitudes that men have taken in all ages. Orthodoxy is the religion of the backward look, the fixed form, and the parrot thought. It is the pose of high church people of low religious instincts, who like to conceal indolent ignorance and cowardly incapacity by pretending there is no more truth to discover. Liberalism is the religion of the forward look, the growing life and the broadening fellowship. Roger Williams writing in his journal, "Doubtless the Lord hath more and greater light to break forth from His Holy Word," was a liberal. His followers, who refuse the sacrament to all not baptized by a certain form, are merely orthodox.

It is only the spiritually old and the childishly ignorant who still believe religion to be the property of the Church, or that it finds its only expression in Churches. The time has passed when anybody except the self-interested pretends that any particular Church has a monopoly of the truth. There is a growing recognition within and without the Churches that religion is greater than any of its forms and truer than any of its creeds. The question of whether the Church of the future is to be Liberal or Orthodox is not to be answered by using these words in any narrow or traditional sense, nor by any nice attempt to balance dogma against dogma. The world will no more be saved by the Winchester Profession of 1803 than by the Westminster Confession of 1846 or by the "Apostles Creed," that appears to have been so called from the fact that the Apostles had nothing to do with it. Creeds and organizations do not save the world. They are only means and machinery by which and through which spiritual life may function.

There is an honest difference of opinion among those who are trying to follow Jesus as to whether the mechanism of historic Christianity can be remodeled or whether it will have to be scrapped and something wholly new put in its place. So far those who would have us believe the destruction of all existing forms to be necessary have offered us little but assertion. The so-called community churches are not numerous enough or successful enough to be considered as more than elementary laboratory experiments.

Meanwhile, however, it is increasingly clear that the present situation is intolerable. What we ought to have and have immediately is a realignment of the two great Protestant groups—the Orthodox on the one side and the Liberal on the other. There is, and will be for a long time to come, a place and use for religious organizations based upon tradition and exercising authority. But the present, and much more the future, thunder an insistent demand for a free fellowship of those who see that Jesus is the leader of the future and not simply a creature of the past. The men and women who see what the religion of Jesus means in terms of modern life, and are dominated by any real purpose to live it, must not simply set themselves to the task of making Orthodox Churches liberal, but more and more to the creation of a Liberal Church through which the life Jesus lived may come more and more into the lives of men.

If the Church be or become Orthodox it will die from senile decay. In such measure as it has the courage to think new thoughts and live a growing life, its own life will grow. The human race is going forward and climbing upward. Whether the Church shall go with it depends on whether the Church is Orthodox or Liberal.

* *

DILIGENCE IN BUSINESS AT PROVIDENCE

SHIFTLESS business methods as well as poor preaching and indifferent parish work alienate intelligent people from the church. We are advised to be "diligent in business" as well as "fervent in spirit," "serving the Lord." The advice applies to conventions as well as to parishes.

Attention to matters presented, full reports of money transactions, auditing of books, orderly parliamentary procedure, constitutional guarantees of the rights of minorities, conciseness and point to the debates, prompt action—all are included in diligence in business. Nobody can accuse our General Conventions of not proceeding in constitutional and legal ways. On the contrary, our hands have been tied

too often by our regulations, and we have failed dismally in diligence through our strenuous efforts to achieve it. Happily the revised constitution sets us free.

What we must always bear in mind is that while we are a corporation, we are first and foremost a Church.

One of our young ministers very properly was set down by the chairman in the Boston Ministers' Meeting as out of order. But another young man, who has just succeeded John Coleman Adams at Hartford, arose and said: "The chairman is absolutely right, but we are all brothers here together and this brother has something on his heart he wants to say. By unanimous consent let us stand by the chairman, and by unanimous consent let us hear the brother."

That was the kind of "diligence" which "served the Lord."

We can't hear every brother at Providence, but we can exhibit that kind of spirit. In spite of rules and regulations, we must be free to do anything by unanimous consent which we want to do.

The duty of speaking, the duty of keeping still, the duty of keeping our tempers—all enter into the wise despatch of business. Men who can shed light on a subject should sacrifice their inclinations and get up. Often they feel that it puts them on a par with the "wordy" and the "windy" and they refuse to jeopardize their dignity. They are wrong. On the other hand men who are tempted to speak often should ask themselves one question: "Is what I have to say a contribution?" Not "can I speak well or to the point, or even eloquently," but "is what I have to say needed at this juncture or has it all been said and is it all clear already to the delegates?"

There is so much to be done at General Conventions that wise men, intensely interested, alive to every turn, may well find their real service one of silence during business sessions.

* *

REAL SERVICE

THOSE who have come to know the Rev. Kirby Page through the columns of *The Leader*, or through his books, and still more those who enjoy the good fortune of personal acquaintance, are aware of how completely he gives himself in constant service. One of the latest but by no means least of his efforts for the common weal is to persuade the Macmillan Company to issue a special paper edition of Professor Simkovitch's remarkable essay, "Toward the Understanding of Jesus."

Most of those who have already read it would be willing to say with Prof. John Dewey: "I have read this volume with eagerness, appreciation and enlightenment. It is the only book of the kind which I have ever seen that appeared to me to place the teachings of Jesus in a living and concrete contact."

It would be well for Universalist ministers and laymen to read this most stimulating and suggestive essay. It will take only a little time to read it once, but we should be surprised if any one found one reading sufficient.

This essay is to be distributed at cost, twenty-five cents per copy, and *The Leader* will be glad to co-operate by receiving and forwarding any orders that Universalists may care to place.

THE UNREALITY OF GOD

NOT long ago we heard a sermon by a young Baptist preacher from Wales in which he took up the assertion made by so many people in our day that "God seems unreal." And this young man told his congregation quietly and positively that it was simply because people made no attempt to keep up any kind of an acquaintanceship with God.

"Let a young man go away from home," he declared, "and never write to his father and mother, never hear from them or about them, never talk of them or think about them, and after a lapse of years there is no question about their becoming unreal to him! They exist but they do not exist for him. It is the same way with the Heavenly Father."

If we never talk to God, never think about Him, never listen for His voice, God gradually passes out of our lives. All psychologists agree that "the power of attention is limited in scope." If we fill the mind with one kind of thing exclusively, other things are crowded out. We fill the mind with business, with pleasure, with ambitions of one kind or another, and we have no place left for Him who gives meaning to it all. It is not a question of the "unforgivable sin" or of "God turning away." It is simply a question of our having no room for Him in our lives.

The text which we need to frame and put up in our offices is "Be still and know that I am God." Literally, "Cease ye," "Let your hands drop down," stop this rush and hurry. Take time for that which gives the truest happiness on earth. Know that there is a God. Walk with the Great Companion and Friend.

* *

THE DOOLITTLE HOME

THE Doolittle Universalist Home for Aged People at Foxborough, Massachusetts, is a recent addition to the group that includes such splendid institutions as the Chapin Home, the Messiah Home, and the Delos Thompson Home.

The Doolittle Home makes its special appeal to New England Universalists. It has grown rapidly and significantly both in resources and service. But the need has grown far more rapidly than the ability to meet it. Many times the trustees, for sheer lack of room, have to say a heartbreaking "no" when they would gladly say a comforting "yes." In reality, however, it is not the trustees but the well-to-do and comfortably housed Universalists of Massachusetts and the rest of New England who say the "no" to the infirm and the homeless. The trustees are their agents and representatives.

The annual visiting and donation day will occur on Tuesday, June 5. We hope all who care for the well-being of those too old to care for themselves will go to Foxborough and see what the Home is doing and what it needs. We know Universalist generosity well enough to be sure of the result.

* *

To get the real intolerant individual find one who has just declared his independence and has discovered that no one pays any attention to him.

* *

Too many start out winged with illusions and enthusiasm but not a sign of a motor.

The Skidding of "The Scudders"

Frank D. Adams

EARS ago, up in the little village of Colton, they built a Universalist church. They got a minister that taught the people that everybody was going to be saved. God d d them as a good father loves his children, and v y one was going to be forgiven no matter how w thless or depraved the sinner had become. For a me the people were interested. They wanted to k w more about it and the more they knew about t e less they cared for the church. By and by they e sed to go and hear the preacher. If they were g g to be saved anyhow what was the use of getting h ved and all dressed up and going for a nap in the m tin' house? It wasted half the Sunday. Why not c ishin' or huntin' and get some food for the family? T church was soon without a pastor or a congrega- i . By and by it was sold to the Catholics.

" 'How does it happen that you are selling out?' a an asked the main supporter of the enterprise.

" 'Wal, sir,' the latter answered, 'we've learnt b ye can't run a church in this town without a e.' "

* *

This may serve to introduce you to the "The dders," Irving Bachellor's new realistic novel of temporary American life. But it isn't exactly h kind of introduction calculated to prepossess J versalists in its favor. What a pity that this r , strong writer has, inadvertently I must believe, i n added endorsement to a wide-spread and per- i ent libel! The common or garden variety of h ker already believes that the Universalist Church e ies hell in every form and degree. This book, which s ound to have a large reading, will fortify that c sy in thousands of minds. Knowing this, it is d to give Bachellor all the credit to which the story n tles him.

After the reminiscence just quoted, the author c s on to moralize as follows: "Hell has been slighted n America these last forty years. It had been over- w ked for ages. In the reaction it got very cool. T thunderers had passed away. Many Protestant p its fell into the hands of meek, soft-spoken gentle- n . They told not of God's wrath but only of His p . They soared into poetry and fine rhetoric. T y gave us no adequate substitute for hell. They w e always handing out spiritual taffy and paregoric. T y were not fighters . . . Men dislike soft words r manners in other men. . . . When they are w aring over deviltry in the parish they don't want n pussy-footing in the pulpit. They want to hear n gs said. . . . They like a hard hitter. When n isters began to indulge in pillow fighting with evil, n began to drop out of the church."

* *

Just one sentence right in here would have set t ything right. Why didn't Bachellor say that the v versalist interpretation of the gospel and of life t provide an equivalent substitute for the impossible a of Orthodoxy from which all the world, including i self, has revolted in horror? He had hauled the Universalist Church into the story by the hair of its head. He meant to point a moral if not adorn the tale. Simple fair play called for something more. Why didn't he explain that the kind of preaching dispensed in the Colton church, if he has fairly reported it, was not true to the Universalist philosophy; and that the Universalist Church is the only Church in Christendom that has the spiritual insight, the scientific conception of universal law, and the moral courage to make the doctrine of *just* and *inevitable* punishment for sin one of the chief corners of its theological structure? It is inconceivable that Irving Bachellor does not know this. Surely no man of his caliber could bide long in the atmosphere of St. Lawrence University and not become aware of it! We have been sorely wounded in the house of a friend. Years of denial, explanation and constructive teaching will not provide a sufficient antidote for this subtle poison which has gone out between the leaves of a popular novel.

* *

But "The Scudders" is a corking good story, albeit somewhat depressing. In spots it is almost morbid. It deals with a type of American family fortunately not as numerous as one might suppose from the general tone of the book. But they are numerous enough to constitute a real problem. Representatives of their type are to be found in every community. One must be careful, however, to keep his balance, for the picture is exaggerated. Young people *are* a problem in these days; but they always have been, and are no worse now than ever. Indeed, those who are in touch with life—and this may not include all writers—as the overwhelming majority of decent, hard-working, middle-class Americans are to-day living it, know that our society is this minute sounder at heart than it was in the "good old days" when brimstone was the chief warming element in preaching and theology.

The story of the Scudder family is told in the first person by one "Sock" Potter, an original character with his own way of putting things. Potter was the family's lawyer, confidant, business-manager, friend and "first-aid" man in every time of need—which was nearly all the time after they were fairly started. The Scudders are a family of the war-millionaire type who couldn't stand prosperity. Who can? They just went all to pieces on account of having too much money. The only one of the four who emerges with even a ghost of credit is the son, Earl St. Clair Scudder, and he has to get himself killed in the World War to achieve that! They are what might be called a total loss.

Here is the story in the proverbial nutshell: A silly, grotesque idea of the meaning of equality between men and women; passion for wealth and material success; indifference to all moral and religious restraints; utter lack of parental control, coupled with blind parental indulgence; and a repudiation of all the obligations which truth and tradition have ascribed to marriage and parenthood—these are the

ultra-modern ideas around which this swiftly moving plot is woven. Bachellor calls this "the gas engine age," and he makes a fast automobile its symbol. But he "skids" badly in spots, because he is going so fast himself!

Mose Scudder, typical "big business" man, marries Cady Bronson, a new woman hungering for "emancipation" from the chains which have always bound her sex. Scudder becomes rich and prosperous, but leaves the management of his home and training of his children entirely in the hands of his wife, who, with all her theory and practise of "emancipation," can not hold the respect or command the obedience of her son and daughter. Husband and wife drift apart, while the children become snobs and spendthrifts. With a drab kind of fatalism the plot moves inexorably on to its *denouement*. Scudder leaves his wife, becomes entangled with another woman, his business goes upon the rocks, and he dies at forty-five from a sudden stroke of heart-failure. Cady Scudder keeps up her foolish manner of living, fritters away the snug little fortune settled upon her by her husband when he "discharged" her, and dies in a hospital penniless. The son, after sowing quite a crop of "wild oats," is killed in the war. The daughter, Gwendolyn, elopes with a gambler and is swallowed up and lost in the great stream of human wreckage.

It is stark realism, but the reader feels that he is dealing with true types of life as it is lived to-day. "Sock" Potter, who tells the story, and Uncle Enoch Scudder, Mose's father, a retired old sea-captain, wh offers a home to his daughter-in-law and his grand child in their extremity, are both types of the pas toward which Bachellor is gazing backward with fon and regretful memories. They are interesting an lovable characters. Two fine wholesome girls relie somewhat the monotony of frivolous selfishness tha marks the principal characters of the tale. Stanle Kent, the "steady" young man, provides the necessar foil for foolish male youth. The story is convincing no doubt about that. It is gripping in its interes and few who pick it up will be content without read ing to the end.

Bachellor has performed a real service in help ing to provide a substitute for the old-fashioned hel The hell that Universalism teaches is written betwee the lines of every page of this story of folly and it punishment. He has given us a vivid dramatizatio of the principle of just retribution for sin. Of th certainty of that retribution, too, for the results s tragically painted were just what they had to be i view of the forces which had been at work in th Scudder family for twenty years.

And his conclusion is not open to challeng "Tolstoi was right. You can not run a world withou religion, and our world is only the sum of its man homes."

But almost any other Church in the world migh more justly have been made "the goat." Why did h pick on us?

Cruising Around a Changing World

XVIII The Drama of Nagasaki

John van Schaick, Jr.

"NOTHING to see in Nagasaki," we were told, "hardly worth going ashore," "it doesn't matter even if we do lose a day there." But Nagasaki has been one of the loveliest harbors we have been in, the little run ashore and through the town in rickishas was interesting, and the afternoon on deck watching the coaling, basking in the warm sun, looking off on the mountains and catching up with ourselves, has been one of the best things we have done.

In the night we reached here from Kobe and made our way up a three mile inlet shut in by mountains, into a harbor which affords an ideal anchorage and many beautiful views. Of course "the mountains don't compare with the Sierra Nevadas," as one lady said this afternoon, but they are set in here in curving ranges and well defined peaks which make the approach to the harbor most impressive. In some of the mountains eight or ten miles from Nagasaki are coal mines, and the port has long been a favorite place for coaling and as a shelter for war ships.

The town itself has about 200,000 people. On one side of the harbor are shipyards, iron works, cotton mills, tortoise shell works and other industries. On the other side, to the east, lies the picturesque old city with its little shops, its government buildings and its roads and stairs leading up to tombs and temples without number.

Colleges, schools and mission compounds of both Catholic and Protestant churches may be foun and a large sign at the boat landing tells what the are and with whom they are affiliated.

The imports into Nagasaki in years past ha frequently run up to ten or twelve million dolla annually, and the exports, although less, have be important.

The coaling here has been described by ma writers. It is done in the old-fashioned way. Thir or forty coal barges crowd up to the bunker port long lines of men and women shovel the coal in half-bushel baskets weighing forty pounds each, a these are sent along a human line with incredib speed. The men do the shoveling and dumping; t women do most of the passing. I counted the work different lines repeatedly and the baskets came in the bunkers at a rate of from thirty-seven to forty-s a minute. Huge lumps came along the line just fast without baskets. The coaling gave us one mo picturesque illustration of the toil, the endurance, t speed, and the cheerfulness of the Japanese people.

The barges, the sampans, the little launches, a the other harbor craft crowding about our gigan steamer or making their way over the beautiful harb the cheerful farewells waved by the humble toil who had made it possible for us to go on our way, t sail down the harbor just after sunset—all combin to send us away from Japan with a happy feeling.

The orchestra played Madame Butterfly at di

er and we thought about the pathetic story, the scene f which is laid here. Unhappily such things happen n all parts of the world.

For sheer tragedy, however, I doubt if any other ection of the Far East has had more of it than hapened in the drama played out here 300 to 380 years go, with the Jesuits, the Dominicans, the Franciscans, the Japanese Emperor and Shoguns, the Portuguese, Spanish and Dutch traders and the common eople of this section as the actors. I could fill pages vith what I have read about it, but I hardly know nough to tell it briefly.

How Japan for seven centuries before Europeans iscovered her was nothing at all of a recluse nation ut in constant touch with Asia; how Portuguese vere blown ashore there in 1542 and the Japanese, lways hospitable and inquisitive, welcomed them; ow trade began; how a feudal chieftain of Japan at he instigation of the traders invited Francis Xavier o come, "as all Japanese were entirely without bigtry;" how this devoted Catholic missionary landed n 1549; how the Buddhists welcomed him, but how e denounced the Buddhists; how trade with the Portuguese was built up and how Xaxier made 760 onverts in twenty-seven months; how a part of the eligious interest was due to the desire of rival Japanese chiefs to share in the rich trade of the westerners; ow other Jesuits after him had even greater success han Xavier; how a feudal sub-chief was converted nd began a campaign of violence, throwing down idols nd destroying temples; how various other chiefs mbraced Christianity and ordered their people to o so, and how 200,000 converts were made in thirtywo years, nearly all on the island of Kiushiu which ve have just left; how those wonderful Jesuit missionaries, "whose courage, zeal and devotion are beyond all eulogy," toiled on resolutely, even recklessly; ow the Jesuits began to disobey the laws of Japan when these laws conflicted with Divine Law as they onceived it; how Hideyoshi, the Great Shogun, began o get afraid of them; how the Spanish in Manila, ealous of the success of the Portuguese in Japan, ent Dominicans and Franciscans to wrest some of he religious honors away from the Jesuits and some of the trade away from Portugal, and how the drama noved quickly into one of the worst tragedies in Christian history—is all set down in the record I nave with me in the Britannica.

The explosion came from the wreck of a Spanish vessel on the coast of Japan and from some stupid boasting and threatening on the part of the pilot. A brick laden vessel, the San Felipe, bound from Manila to Acapulco, Mexico, went ashore. The officers of Hideyoshi, the shogun, urged him to confiscate her, giving him at the same time a detailed account of the doings of the Franciscans in the country and their disobedience of his orders. Hideyoshi was enraged and sent officers to arrest the Franciscans and to confiscate the San Filipe.

The pilot tried to intimidate the officers by showing them a map of the world and the extent of Spain's dominions. The Japanese asked him how one country ever got such power. This was his answer: "Our kings begin by sending into the countries they wish to conquer missionaries who induce the people to embrace our religion, and when they have made considerable progress, troops are sent who combine with the new Christians and then our kings have not much trouble accomplishing the rest."

When this speech was carried back to Hideyoshi he was, of course, furious. He ordered the noses and ears to be cut from the faces of the Franciscans, that they be paraded through the streets of Kiota and Osaka, and that they be crucified at Nagasaki. Twenty-six were executed together, six Franciscans, three Japanese Jesuits and seventeen native Christians all meeting their fate, as the record says, "with noble fortitude." Then he ordered all other priests out of the country. They sailed only out of sight of land, secretly made their way back and soon were at work openly.

Hideyoshi died, and the first great Tokugawa shogun, whose tomb we visited at Nikko, took his place. At first he seemed willing to get along with the Christians as best he could, but the story was revived that they were conspiring a revolution. Again in 1614 came a terrible edict against the Christians—just after the English had landed in Virginia, just when the Dutch were coming to Manhattan, just when our Pilgrim fathers were thinking about a new world. Still the Christians held on until Tokugawa shogun died. Then there was a civil rebellion, mainly of native Christians. It was put down and the edict of 1638 was promulgated, forbidding not only the priests, but even the Portuguese vessels of commerce.

Unwilling to give up their lucrative trade, the Portuguese, who had a settlement at Macao, near Canton, in China, sent an embassy to Nagasaki in 1640, of four of the oldest residents of their town, with many attendants and rich presents. They carried a petition saying that for a long time they had not been responsible for missionaries entering Japan, that they had not been concerned in the recent rebellion and that loss of trade would hurt Japan as well as Portugal.

The Japanese answer was short and stern. The government at Yeddo ordered the execution of the envoys. They could not flee because rudder and sails, guns and ammunition, had been taken from their ship and they themselves had been put under guard. Offered their lives if they would give up their religion, they refused. The aged envoys and fifty-seven comrades were beheaded. Thirteen were saved to take the news back to Macao. They were led to the governor and given this message:

"Do not fail to inform the inhabitants of Macao that the Japanese wish to receive from them neither gold nor silver nor any kind of presents or merchandise, in a word, absolutely nothing which comes from them. Ye are witnesses that I have caused even the clothes of those who were executed yesterday to be burned. Let them do the same with respect to us, if they find occasion to do so; we consent to it without difficulty. Let them think no more of us, just as if we were no longer in the world."

Then the thirteen were taken up to "the martyrs mount" where a tablet had been set up above the heads of the victims telling of the embassy and closing with these terrible words:

"So long as the sun warms the earth let no Chris-

tians be so bold as to come to Japan, and let all know that if King Philip himself or the very God of the Christians or the great Shaka contravene this prohibition they shall pay for it with their heads."

Probably in all 280,000 Christians were executed in Japan between 1600 and 1640.

And the result of all these acts was that Japan was shut up for two hundred years, from the middle of the seventeenth to the middle of the nineteenth century. Only the Dutch were allowed to trade and they were held down by rigid conditions and limited to the port of Nagasaki.

As we looked off at the rugged mountains terraced with fruitful gardens wherever there was a chance, as we mingled with this kind and courteous people, it was difficult to realize that we were looking at such dark and bloody ground—where such a mighty contest had taken place and where such martyrs lie buried.

If we feel horror at the deeds of these men of the yellow race, we must remember the provocation. If we feel vastly superior, we must turn to the story of Europe as it was in the sixteenth and seventeenth centuries, with its wars, its inquisitions, its proscriptions and executions, and the bloody acts of Christians against Christians. We can't throw many stones.

We can all rejoice that the Japanese period of isolation ended about the middle of the nineteenth century. Russians, British, French and especially the Dutch, all together brought it about, and Perry in 1853 clinched it.

On this island of Kiushiu, which we are just leaving to-night, the southernmost of the main islands of Japan, is a colony of Japanese artists and writers called "The New Village," something like our Brook Farm of a century ago. It was organized by a young nobleman, Mushakoji, as a protest against immoral naturalism on one side and "warlike and capitalistic imperialism" on the other side. Nobody but an author or artist of ability can join. Every member must work seven hours a day in the workshops or on the fields of the community. The holidays observed are the birthdays of Jesus, Buddha, Tolstoi, and the sculptor Rodin.

The writings of Mushakoji, mostly dramas, are full of hatred for war. Arishima, the celebrated novelist, who is there, preaches sacrifice for society, and not long ago gave his estate to the peasants who had created its value.

I cite this experience not because I want society organized in that way, but because it is an illustration of the bubbling, seething, changing Japan we are leaving rapidly behind. In our study of history we have often looked back with longing eyes to the period of "the renaissance." Well, we have seen a country in the midst of a renaissance, and it is a moving spectacle.

Off Kiushiu, the night of March 12, 1923.

Collective Bargaining and the Union Shop

F. Ernest Johnson

Research Secretary of the Federal Council of Churches

IT is usually a crisis, often a strike, that gives rise to a local labor organization and to the demand for "collective bargaining." A strike is frequently the means employed by organizers to bring about "recognition" and the negotiation of a work contract. Because it is a stock demand of labor unions, collective bargaining has been commonly identified in the public mind with the strike itself. This is quite erroneous. Broadly speaking, collective bargaining is labor's substitute for the strike. It is true that an industry in which collective bargaining is well established often has a serious strike. Yet the substitution of conference and agreement for strife and recurrent interruptions of work which has been brought about through trade union agreements is one of the most significant things in industrial history. Look at the coal industry, for example. Most people have been more mindful, not unnaturally, of the recent crisis in the anthracite coal industry than of the twenty years of comparative peace that preceded it, due to the orderly workings of conference and contract. The Hart, Schaffner & Marx firm in Chicago, whose future was threatened by a disastrous strike a dozen years ago, have found their salvation in a trade agreement with the Amalgamated Clothing Workers.

It must be recognized frankly, of course, that collective bargaining may exist without labor unions. Wherever an individual or a committee negotiates with an employer or group of employers in the name of a group of employees with reference to their working contract, collective bargaining exists. Indeed, many employers admit the justice of some method of conference and agreement who nevertheless reject the trade union form. They object to dealing with the "walking delegate," as the business representative of the union is often called. They insist on dealing only with their own employees and independently of an organization of "outsiders." The whole scheme of "employee representation" has been worked out from this point of view. There is much to be said for it, so much in fact that it is important to look carefully into labor's objections. As a modification of straight trade union bargaining, calculated to make it more elastic and to bring workers and management in the individual plant into closer relationship, without interfering with union prerogatives, labor leaders can find little plausible objection to such a plan. The need for some local machinery of conference which can be used by management and workers in the individual plant is recognized by wise labor leaders. The plan of the Amalgamated Clothing Workers just referred to makes full provision for conference and arbitration within the establishment. But the much talked of "shop committees," when devised by employers as a substitute for trade union bargaining (and labor leaders always suspect that that is what they mean in the long run), labor regards with determined hostility. The reasons for this hostility are very definite.

In the first place—leaving out purely selfish reasons based on personal prerogatives and ambitions and vested organization interests, which are found in all bodies, even ecclesiastical—labor objects to employee representation without union recognition because it precludes labor solidarity; in fact, it means the end of the labor movement. Many employers appear honestly to believe that the labor movement serves no good end. It is hard for them to see any virtue in a loyalty that conflicts with a worker's feeling of responsibility to his employer. To the labor mind the matter appears quite otherwise. There are higher loyalties and lower loyalties. A man's first loyalty, to labor's way of thinking, is to his fellows—the group with whom he shares his life and with whom his destiny is bound up. To suffer a disruption of that relationship labor considers fatal to its permanent interests. The maintenance of a labor press and of legislative representatives, the development of labor research, and other indispensable features of labor activities to-day, are clearly impossible without compact and coherent organization. Labor is frankly, proudly, class-conscious, not in the crude sense of disregarding the interests of the general public, though the workers sometimes do that, but in the sense that labor, as such, has interests which it considers compatible and even identical with those of society as a whole.

A characteristic feature of the program of the British Labor Party published in the memorable document of 1917, was its insistence that the Labor Party is a national party, a party with an inclusive social program. It was even insisted that labor, in political power, would safeguard the cultural interests of the nation as the older parties had failed to do. The accuracy of the prediction is not our present concern; the point is that it was an important element in labor's consciousness.

In the second place, labor leaders are hostile to non-union forms of collective bargaining because the interests of the local working group are not sufficiently guaranteed by it. Leadership is an important factor, and just as the employer may engage as his attorney the ablest representative he can find, or combine with his fellows to maintain publicity experts and lobbyists, so labor wants freedom to seek and maintain on a large scale the ablest representatives and leaders that the craft or industry affords. And if all effort at skilful bargaining fails, the union has the resources of a great national organization to back up its claims, while a local group standing by itself has but slender resources at best. And thus limited, it faces an utterly unequal contest with powerful corporations which commonly maintain a surplus large enough to weather a labor struggle, which have at their command the resources in leadership and prestige of strong employers' organizations, and not infrequently the backing of powerful financial interests as well.

It is probably quite safe to say, however, that labor will offer no permanent opposition to democratic management devices within the individual plant if the interests of the labor movement as a whole are not jeopardized by it. At least there is increasing recognition on the part of labor that non-co-operation and the methods of combat can never permanently further the interests of any group.

But what about the union shop, or, as employers commonly call it, the closed shop? In the first place, it may be said that labor quite frankly defends it. It is not an invariable feature of labor demands, and there are organizations that seem to have little interest in it. But, broadly speaking, the union shop is a part of the labor philosophy of our time. It is a hard matter to understand labor's position on this point. The closed shop, maintained by the threat of a walkout whenever a non-union worker walks in, is so obviously despotic that very few people outside the labor movement have any sympathy with it. Why does labor cling to the closed shop principle?

Well, first of all, and principally, because labor has been so thoroughly disillusioned with what is called the "open shop." Employers in general insist on this principle, but they seldom define it clearly enough to indicate anything as to labor policy. It ordinarily means that while a person may belong to a union and hold his job, he may not promote union organization without incurring the management's displeasure as an "agitator." When the employer says: "We ask no questions as to a man's affiliations—political, religious, or otherwise," labor takes him to mean that so long as a workman takes his union membership no more seriously or significantly than many a man to-day seems to be taking his church membership, all will be well. In other words, the employer is quite willing that the men should belong to a union, provided they don't make any use of it. Labor feels that the "open shop" implies just this attitude. Therefore, labor has found that where the open shop obtains, the influence of the union is likely to disappear. Impatient with the whole *regime*, labor leaders fall back on a straight union shop as the only protection against disintegrating influences.

Secondly, and quite frankly again, labor experiences a great deal of difficulty in maintaining organization discipline. The mere collection of dues is a task that often proves too great, especially where the membership is heterogeneous. To organize workers of many nationalities and different tongues and keep them up to their financial obligations is no small undertaking. The closed shop is a device by which the employer aids the union in its hardest task. The "check-off" in the contract of the United Mine Workers by which the operator deducts the worker's union dues from his pay envelope and turns it over to the union treasurer, solves what is perhaps the greatest single problem of the organization. If membership in the union is a condition of employment, the union is spared a task of disciplining and "evangelizing" within the shop that taxes the resources of the strongest organization.

These considerations are made the basis of some of the bitterest attacks by employers upon labor unions. They insist that if the union can not maintain itself on its own merits it has no right to demand the employer's aid in raising funds. This argument is plausible and not without force, yet if applied to all enterprises, religious and social, which depend upon a subsidy because the people they are undertaking to serve do not adequately support them, this reasoning

would probably doom many such enterprises, not excepting some of our most approved "downtown" churches. Right or wrong, labor has its own sense of performing a social mission. In America the movement is only partially established and is all but overwhelmed by an incoming tide of "cheap" labor, alien in tongue and alien in ideals and living standards. Perhaps, granted a sincerity of aim and purpose on the part of organized labor, the analogy of the "downtown" church is not far from accurate.

But labor advances another argument for the closed shop which runs like this: The union carries the worker's interests and fights his battles. It protects him from overwork and secures for him a better compensation. In order to do this the union must maintain an ample treasury. Bargaining takes time, requires paid leaders and involves travel, publicity, and sometimes litigation. Obviously, if some of the workers in a shop are held responsible for their share of this expense in the form of dues and others are allowed to escape the obligations, a serious demoralization will result. Labor leaders say that the union shop is a means of equalizing responsibility and of insuring that if any man will not pay his debt, neither shall he work—at least not there! There is no doubt that this position is held in the greatest seriousness by labor unionists, and is justified in their minds on ethical grounds.

It ought to be added that a compromise position has been worked out and found mutually acceptable in some industrial situations—namely, the preferential shop. By this plan the employer agrees to employ only union members so long as the union can supply them, but beyond that point he is not bound. Where this plan obtains, it is probably always taken for granted that the newcomers who are non-members will be enrolled by the union within a reasonable time. The preferential shop is maintained by the Hart, Schaffner & Marx agreement.

From every point of view the consequences of the struggle over collective bargaining are serious in the extreme. In principle, it has been accepted by eminent employers, by great civic and ecclesiastical bodies, by the Government, particularly in war time, and notably by the Second National Industrial Conference held during the Wilson administration. But in practise, American industry as a whole is still without adequate provision for conference and negotiation between management and workers. In consequence, multitudes of employers are still depending upon underground methods to learn the aims and purposes of their employees, while labor counters with similar tactics. The net result is constant suspicion and bitterness, in fact, the industrial situation is virtually one of intermittent warfare. One can not say that collective bargaining has been a success wherever it has been tried, but it is probably safe to say that where it has been undertaken sincerely and with mutual good-will it has immeasurably improved industrial relations.

The Japan Mission

Fred C. Leining

IT is both gratifying and inspiring to see the progress of our work in Japan. The letters from our missionaries are now filled with courage and optimism. For thirty-two years, thousands of dollars with the lives of choice souls from our churches have been invested in the Japanese field, and it is natural to expect a return on the investment. We knew that we had the appreciation of the Japanese who had been directly benefited by our Christian faith and efforts, but we desired more than this. We desired to see this appreciation grow into a serious effort to become self-maintaining churches. We expected them to stand on their own feet as Christian bodies, and then to walk. The mother church wanted her children to grow out of the childhood stage into maturity, to become a mother church in the Orient, in which neither our money nor our leadership would be needed.

In studying the reports of the churches at Tokyo and Shizuoka for the year ending Dec. 31, 1922, we find that the Japanese are contributing more to their church treasuries than in any previous year. This is the result of the pleas of our missionaries, the native ministers, and letters from the Board of Foreign Missions to the churches. The Rev. N. Nagano promises that five years after a new church is built in Nagoya, his church will be self-supporting. This does not mean that the salaries of the American missionaries will be paid by the Japanese.

Our work has long been handicapped by inadequate support from the home field. This is an old story, but it is true. For twenty-nine years, we had only one building that had a right to be called a church building. This was the Central Church in Tokyo. Naturally, in the other cities our missionaries could not do wonders in shacks. It is not known how many times the Rev. Nelson L. Lobdell wrote and said that a church edifice was needed in Shizuoka before he could show any notable progress. Naturally, it was a disappointment to him, as it was to the denomination, that it was necessary for him to leave his field just when his prayers had been answered. The fact, however, is that our denominational officials did not have the money with which to build churches in Japan. Frankly, the offerings from the home field did not meet even the current expenses. Returning missionaries continued the plea for new buildings, but the giving of our people had not yet reached the generous stage.

As we look backward, we see the man who could have solved these problems, had he been worked to his full ability. We had a genius in the late Dr. George L. Perin, who could have done far more than he was asked to do. When this man made a plea for a cause, the people would beg of him to take their money. Of course he always represented a worthy cause. He could get anything he wanted. This was true as he campaigned for the commencement of our work in Japan and surely it is true of his greatest achievement the Franklin Square House in Boston. Had Dr

erin been instructed to ask Universalists for $500,000 ıstead of $40,000 for the beginning of the Japan Iission, the situation would be very different to-day ı Japan. This backing was needed in the period of ıirty years necessary for missionary education, when ıe offerings from the many would naturally be small. ›r. Perin's campaign for the Japan Mission stopped ›o soon, with the result that our number of mission- ·ies in the field has been limited and their ambitions ave been checked.

The years passed with no change in the problems. 'he Blackmer Home was the first relief in the monot- ny of perplexities. This edifice emphasized the ıct that our friends on the other side needed proper uildings if they were to do a bigger business. The 'apan offerings from our churches were averaging round $6,000 a year. In 1912, we note that the ınds held by the General Convention for foreign ıissions amounted to only $16,921.21. The expenses f the Mission were somewhat over $8,000. In the 'ear Book of 1922, the figures show that the foreign ıission funds had been increased to $34,240.50, and he total of the offerings from the churches amounted o $10,942.58. This increase of income was encour- ·ging. It came from the plan of assigning to each ·hurch a quota. But the cost of maintaining the nissionaries had jumped to $15,000, nearly doubling he expenses of 1912. The cost of living was at its ıighest in Japan. Frankly, the Japan Mission just lragged along, with no change in the problems other han an increase in seriousness. Even the buildings ve owned could not be kept in proper repair. Our nissionaries naturally were human; they couldn't nake bricks out of straw; furthermore they had every ·ight to believe that our people would practise their loctrine of universal brotherhood. The Japan Coun- ·il asked for a new church at Shizuoka. A few Universalists responded, but in this land of high prices what could be built for $7,624.61 which the late Dr. G. I. Keirn received in pledges at the Worcester Convention? There was the need of a house in which the Tokyo missionary and his family could live and entertain their Japanese friends. But again the old problem—no money. The Central Church in Tokyo for years was in need of remodeling. The Rev. C. Kawabata was returning from study in America. He deserved an improved edifice in which to do the work he was capable of doing. Again the old problem—no money. The Midori Kindergarten was a building that to some suggested a hen-coop. But where was the money with which to repair it? The constant cry from Japan was: "When will our friends in America do something to relieve the situation?"

The answer came in the Million Dollar Drive. The General Convention Trustees at last had the money with which to finance the needed improvements in Japan. They were as happy over this change in the financial conditions as were the missionaries themselves. From the money that came to the denominational treasury, the Trustees assigned the sum of $60,000 to the Japan Mission. The money has been spent as follows: The new church in Shizuoka, $34,375; the missionary's house in Tokyo, $25,593.75; improvements on the Central Church, Tokyo, $1,250; Midori Kindergarten, $2,000. An additional sum of $10,000 has been voted by the General Convention Trustees for this new kindergarten. Had there not been this Million Dollar Drive, with this appropriation of $60,000 for the buildings in Japan, you would have a discouraged, disheartened group of missionaries in Japan and a disappointing experience in carrying Christ's gospel beyond this continent. Because there was this Drive there is enthusiasm in the Japanese field.

The Liberals' Opportunity

Luther Riley Robinson

AN interesting slogan of one of the great American railroads is this: "See America First." Very many of us have faithfully complied with this suggestion. The writer of this article has traveled through all of our country except four states, and, as is usually the case with most persons, has been "impressed" with this, that, or the other outstanding features of certain sections of the country, cities or towns.

I am not seeking free advertising for the unique city of Minnesota of which I am going to speak! It needs no advertising. It is already thoroughly advertised, and is likely to remain so indefinitely. My sole purpose in sending this out to the public is that we Liberals (Universalists and Unitarians) like others of the various Churches may behold the great opportunity which surely is ours—and be constrained to take action.

Rochester, Minnesota, the home of the famous Mayo Clinic, is unique among American cities. Only a few years ago it was an ordinary "Main Street" town, with nothing unusual to attract the attention of the world. But to-day it is the most talked of city in America. It is as famous as Monte Carlo, but for a different reason. It is the Carlsbad of America. It is a city of healing. Like the ancient pool of Siloam, the Mayo Clinic has attracted men and women of every race, color, creed and clime. One must visit this wonderful city to understand its magic!

The city is modern in every respect. It is always clean and sanitary. It is a city of hotels, hospitals and beautiful stores and shops. Recently a visiting physician from Chicago said, "This is the most cosmopolitan community in the world." Doubtless this statement is correct. Nowhere else are the proportions of the population so varied. I suppose that, residents, employees, patients, investigators and all, Rochester has an average population of nearly twenty thousand. In that comparatively small number, at any one time will be found citizens of every state in the Union, every province of Canada, many from the republic of Mexico, from practically every South American country, and, in fact, people from nearly every country on the globe. Special scientists and research workers from every European country, Africa and Asia are always to be seen here.

Here are a few facts which make Rochester, Minn., the healing center of America: The Mayo

Clinic and allied hospitals have more than 320 physicians and surgeons. Until a few years ago it was only a surgical institution, but later added the medical department. It has added departments of physiotherapy (virtually osteopathic), suggestive therapeutics (*a la* Coue) for the treatment of neurasthenics, and for merely functional disorders, of which there are thousands of cases. In fact, the institution is big enough to recognize the real merits of any and all methods, and studies them with an open mind. There are here a number of men world-famous in various lines of medical and scientific research.

Recently a delegation sent by the Japanese Government spent some time here studying modern healing methods. They come from the extreme northern boundary of Canada, up in the land of the hunter, trader and trapper.

Let us glance at some of the hospitals here. St. Mary's Hospital, conducted by the Sisters of St. Francis, the Mother House of the Order in Rochester, is immense in size. It is said by competent authorities to be the best equipped hospital in the world. It is worth a visit to Rochester to go through this wonderful institution.

Perhaps the second in size is the Kahler, owned and operated by the Kahler Corporation. A very recent report of that institution gives the information that during the past year they had a daily average of guests numbering 1050, a total of 383,250 for the year.

The great State Hospital has an average of about 1300 patients daily. In all, the city has ten hospitals and sanitariums.

I should not fail to mention the Cascade Sanitarium, of which Dr. John E. Crewe is the head, and where he is doing such a wonderful work in curing chronic diseases of the kidneys and liver by his famous milk and hot pack treatment. This is becoming well known in many sections of our country, and is of interest to Universalists especially, inasmuch as Dr. Crewe and his family are members of the Rochester Universalist church. He also operates a separate sanitarium for the cure of tuberculosis.

Let us in imagination visit the great Colonial Hospital. Here is a gentleman from Manila. A little farther down the hall on the same floor is a lady from Tientsin, China, an American missionary returned from China for treatment. On the floor above is a large Latin-American delegation. Senor Calles, the Minister of the Interior of the republic of Mexico, is there with his suite. By the way, he is a political and religious radical. The Minister of Commerce and Industries (of Mexico) has lately been a patient, over at the Kahler, and but a few days ago left for home. Still farther down one of the corridors we see two gentlemen from South America, one from Peru, the other from Chile. They too announce that they are "leeberals" in religion.

In the corner room is a genial physician from Havana, who has been a patient for months, and is now about ready to be dismissed, cured. He and his wife are delightful conversationalists and decidedly liberal in their views. though they assure us they are not "leeberals," but Catholics, one of the few Catholic families that are to be found from Spanish America.

Here in this great cosmopolitan center is a tremendous opportunity for Universalists and Ur tarians. A vast number of people who enter the hospitals give no religious preference. As I ha stated, they come from everywhere, but there a more from the United States and Canada than fro any other lands. All patients are asked to give the "religious preferences," and it is a significant fa that a growing number who come answer, "I ha none." This is our chance!

This is a revelation for those who are still o sessed with the idea that the numerical strength Orthodox Churches is increasing. In the face of po sible death, vast numbers insist that they have "religious preference."

Then, here, day by day, is a vast number wh have simply come to the institutions with the friends, and have nothing to do but wait, wait, wai They sit in the park, or in hotel lobbies, and, like th ancient Athenians, have nothing to do "but eith tell or hear some new thing." They talk, talk tal from morning till night. Here is a great opportunit for liberals. They are ready for the man with th love evangel, and welcome any messenger with goo news.

Many denominations have chaplains here, sup ported by the national bodies. Methodists, Presby terians, Congregationalists, and some others hav men on the field. So have the Masons, Odd Fellow and some other fraternal organizations. There ar no Universalist or Unitarian representatives. Th Universalist church is doing what it can, but it not able to compete with the other churches, who hav in addition to the local pastors and churches speci chaplains and workers. We need these, and mus have them! The Unitarians and Universalists shoul co-operate in some plan. I hope this can be worke out by the two Churches. Three thousand dollars woul take care of a man worker for a year. His busine would be to visit the various hospitals and get i touch with the vast throngs as quickly as possibl He should also do the work of scattering tracts, book and papers of our denominations among the peopl most of whom would welcome him and his words cheer.

It is not the work of Rochester, it is the work Liberals all over America. Let us at once plan t put a social service worker—a chaplain if you prefe that word—in this unique city of the West, and d our part along the lines indicated, as other denomina tions are now doing.

Several of the leading physicians in Rochester ar going to take a hand in this work, and are only wai ing for Universalists and Unitarians to begin such campaign of education and helpfulness to the peop there.

I will be pleased to take the matter up with ar interested Universalist or Unitarian in the countr and will acknowledge through the pages of the *Un versalist Leader*, or the *Christian Register*, any contr butions which may be sent in my care for this wor

Liberals of America, will you help? Let us a now.

Address Rev. Luther Riley Robinson, Mid-We Superintendent Universalist Church, 6010 Dorche ter Ave., Chicago, Ill.

Vest Pocket Lay Sermons

XXVIII The Value of Selfishness

Agricola

ALL the world just now is shouting the praise of unselfishness—with all of which I fully agree with certain reservations. Unselfishness was commanded by Jesus in the Golden Rule. It is everywhere advocated by preachers and idealists and is accepted by nearly every one as the true goal of living. Amid this chorus of approval coupled with universal condemnation of selfishness I venture to suggest that selfishness has a distinct value and is not always to be condemned. Selfishness is not, as the insurance men say, a "total loss."

Selfishness is necessary for self-preservation, which is the first law of nature. Any creature which will not fight for its own existence and that of its young soon disappears in the struggle of life. Selfishness restricted to securing safety and the means of subsistence is wise and necessary. Selfishness which accumulates and denies itself present for the sake of future comforts and usefulness is greatly to be desired.

What people condemn is the excessive development of selfishness, rather than the thing itself. Beyond a certain limit which may be called self-interest selfishness degenerates into greed and becomes dangerous. It is easy, nay, inevitable, that this happen unless selfishness is restrained by moral and religious considerations. That is why preaching is necessary and religion indispensable.

Can there be a proper use of selfishness? Without doubt. Some of the things it may properly do are to stimulate thrift, to accumulate property sufficient to enable one to live comfortably, to educate one's children and to save enough for old age. It can properly lay up capital to employ in enterprises which require large sums, such as railroads, mines, factories. It can drive men to work who would otherwise be drones in the social hive. Few would work without the incentive of necessity or self-interest. This is where the theorists fail—in assuming that men would produce values unless they had a direct interest in them. Indeed this is the chief use of selfishness—the resistless urge that makes men work. Without the necessity to work there would soon be a dead level of both property and talents, and the level would be so low that man's life would be a mere animal existence.

What we need is to encourage selfishness to produce the things the world needs, capital, schools, churches, scientific knowledge, useful inventions; and at the same time prevent selfishness from becoming a detriment to others. A difficult task, you say! Yes, but it is the problem of civilization—this fine line between what is good and what is evil in its consequences.

The Church should recognize this golden mean and encourage it. Undoubtedly the emphasis must be placed at present upon unselfishness. We shall reach the goal, not by destroying selfishness, but by directing it to wise ends. And the motto which shall be the pole star of all our teaching will be the second great commandment of Jesus, "Thou shalt love thy neighbor as thyself."

The Education of Mitsuo Ito

To My Friends in the Universalist Church:

Mrs. van Schaick and I have just come from an interview with the Rev. Sempo Ito, who for over twenty-five years has been connected with our mission in Japan. He is a thoughtful, scholarly man, apparently well versed in all the subtle differences between the many sects of the Eastern religions and able to express himself in English. His wife is the daughter of one of the editors of a Tokyo paper and is a woman of attractive personality. Their home, as may be imagined, is spotless.

Mr. Ito is living in a suburb of Tokyo near the home of the Rev. and Mrs. S. G. Ayres, occupying a good-sized house rented by our Japan Mission on Sept. 1 for 110 yen a month as the beginning of the Perin-Cate House.

Two university students now board with him. One of them, an engineering student, joins Mr. Ito in his morning prayers although he is not a Christian. In this student's room, on the top shelf of a tiny bamboo bookcase, was a small shrine, a few inches wide and high, and on the shrine a little memorial tablet to the student's mother, a little glass of water, the smallest taper I ever saw, with just a bit of food. Both Mr. Ito, the Christian, and the student, of the Shinto faith if of any, can join each morning in a prayer to the spirit of the universe.

Of Mr. Ito's boys, one is dead, and another no longer at home, while a third, now twelve years old, is the joy and pride of Mr. Ito's life.

This boy, Mitsuo Ito, still in what we call the grade school, is anxious to have a university education. Lately he climbed the first round of the ladder. Only last week he was one of eighty to be selected out of over 3,000 applicants for admission to the Musachi High School. The tuition at this school is about 66 yen, or $30 a year. If he lives in a dormitory, as he should, for the school is a long distance from his home, it will cost him 300 yen, or about $150, making the total cost of his schooling $180 a year.

Mr. Ito, with a salary of around $1,200, can not carry this load. I doubt if our Mission Board can carry it or the Women's National Missionary Association.

Dr. Ayres is keen to get the land at once for the Perin-Cate Home. He thinks that every day lost is dangerous. Miss Hathaway is even more anxious to avoid a moment's delay in starting the new kindergarten building. "*Now*"—they insist. "Now"—we must do it. "We have waited too long." But both Dr. Ayres and Miss Hathaway are enthusiastic to have somebody give $180 a year to help Mr. Ito educate this promising boy.

Let there be no misunderstanding. This boy is

not dedicated to the ministry. So far as I know he never will be. He has not yet told his father what he wants to be or to do. But he will be a good, useful Christian man and a power for a liberal peace-loving Japan, or I will miss my guess. To see the little fellow singing heartily in Sunday school with his comrades was a cheering sight.

He is only one of tens and hundreds of thousands of Japanese passionately seeking an education. To

MITSUO ITO

pick out this boy and help him is like taking a single drop out of a bucket. But that was the way Christ worked. And this boy already has shown himself exceptional.

If you will multiply by a thousand the feeling we have at Commencement when one of our own gets a prize, you can just began to sense what the Ito family, his school, his church, his neighborhood, felt when this boy was picked out after rigorous physical, mental and moral tests to go to the Musachi High School.

Can there not be a little fund started under our Missionary Society or Mission Board to educate this boy? I will be happy to contribute regularly. Dr. Ayres joins me in this and in cordial greetings to all.

Sincerely yours,

John van Schaick, Jr.

Tokyo, Japan, March 3.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Generous Tall Man

THERE is a man, if he be indeed a man and not a merry fiend, who rideth in all Pullman Cars. And just as the Passengers are retiring, and have taken off their Shoes, and Sit for a moment behind their curtains, doing their last pieces of disrobing, and with their Stockinged Feet in the aisle, he walketh down the aisle with Heavy Boots, and setteth his foot on every toe in sight. This man I have never seen, but I have often heard his tramp, and he never yet hath gotten me. For I keep my shoes on until I have removed all of my clothing which I am accustomed to remove in publick, and I never set an unshod foot in the aisle unless I am there to watch it.

Now there was a night when I was preparing to retire, and I sat in my berth with my shod feet in the aisle, and having already removed my Coat and my Waistcoat, I removed also my Collar and Cravat. And then I faced the aisle and removed my Shoes, and stood up and turned to adjust my curtains before I disappeared. And I found myself standing face to face with the man in the berth over against mine own. And he had gotten just as far along as I had. And I had to look up to him. For he was, as I judge, six feet and an inch more in his stockings. And he was a fine, clean, erect specimen of a man.

And I said, It will give thee some trouble disposing of the whole length of thyself in a Pullman Berth.

And he smiled a pleasant smile, and said, They don't make them quite long enough for us, do they?

Now I lack an inch of being Six Feet.

And I went to bed with a very pleasant feeling. For he had said For Us.

He did not patronize me, saying, Thou thyself art a tall man, almost as tall as I.

For he knew that I was just as good a judge as he of the two inches between his stature and mine own. He only said, For Us.

And it pleased me that he counted me as belonging in his Class.

For no man hath any inches to spare. And I am glad of all my stature. But I am not Six Feet and an inch, but Six Feet lacking an inch.

Now I thought much of this Tall Man, and I said, A man as tall as he can afford to be generous. It minisheth not his stature to say For Us. He knoweth and all men know how tall he is, and he needeth no Artifice or Advertisement or Pretense to make him Tall. And he is all the Taller for not being Arrogant about it.

And he said, For Us.

And I prayed unto my God and said, Oh, my God, if ever I should rise above any of the humblest of my fellow men, so that I seem to be Taller than they in such Honour and Esteem and Recognition as the world can give, enable me, I pray Thee, always to think and say, For Us.

* * *

"THE NEW DAY IN RELIGIOUS EDUCATION"

To the Editor of the Universalist Leader:

In an article with the above caption Stanley Manning speaks very justly of the improvement and new interest taken in the Sunday school. All that he says is true and well said, with one or two exceptions. Mr. Manning speaks of the achievements of the Religious Education Association as shown by the expressions at the convention. Now I do not doubt that the last twenty years as he says have marked a great advance in the subject of Sunday schools. But I recall that some forty-one years ago I entered upon my pastorate at Weymouth, Mass. I stayed there very nearly six years and we had a Sunday school

carried on in much the same manner as that indicated by Mr. Manning. He says: "To-day there is taking place a higher synthesis. We now recognize that there must be a welding of mysticism and conduct, of the rights and responsibilities of democracy, of science and character, of socialism and individual vigor. . . . There is a clear fresh movement to recognize that life is greater than logic." Now that very idea was one of the strong points that we made in teaching in the Weymouth Sunday school, and also in my Bridgeport Sunday school, which, although not as large as some, was conceded by all who were familiar with its workings to be among the best in the city. We always dwelt upon the relation of natural science to life and to civilization.

Once I had in my Sunday school a class of boys who were hard to manage. We lacked a teacher for them. I knew a well educated man who did not belong to our denomination or to any church. I thought he could manage the class of boys effectively and I asked him to take charge, saying to him that he should teach them the relation of religion to life and the great meanings of science as applied to religion and to life. He came, and his teachings produced a marked effect upon the lives of those boys.

I do not deny, however, that the past forty-one years have brought to the front new ideas and new methods for which we are all thankful. Let us all work together, both those who work for the old and those who work for the new. "He that followeth after righteousness and mercy findeth life, righteousness and honor."

Olympia Brown.

* * *

DEDICATION OF THE NEW CHURCH IN WATERLOO, IOWA

On Sunday evening, April 29, 1923, the new Church of the Redeemer in Waterloo, Iowa, was dedicated. The dedication service was conducted by the pastor, the Rev. Otto S. Raspe; the Rev. O. G. Colegrove, Superintendent of Iowa, read the Scripture lesson, and the Rev. Luther Riley Robinson, Mid-Western Superintendent, made the prayer. The Rev. Clinton Smith extended greetings from the Ministerial Association of Waterloo. Mr. H. B. Cropper, chairman of the board of trustees, talked on "Our Church," tracing the development of the Universalist church in Waterloo from its beginning forty years ago to its present-day status. Mrs. R. A. Folk addressed the audience on "The Parish House," and told in what manner this new building would become a home for many activities, recreational as well as religious. The Hon. Roger S. Galer, president of the General Convention, gave the address of dedication.

The commodious building, which was formerly the James Black home and one of the finest residences in Waterloo, provides the Universalist society with one of the most unique, beautiful and complete plants for community work in the Middle West.

The two upper floors have been remodeled, converting the greater part of the space into an auditorium which will be used for the church services. This has been made beautiful, with its dome-shaped ceiling in which is centered a large chandelier of Florentine design. The enameled woodwork of the room is of a sand shade, a little darker than that of the ceiling and walls. The pulpit, the communion table, the chairs, the choir railing and the carved screen in the choir loft are of walnut. The pulpit was especially designed by Mortimer Cleveland, and made by the Nauman Company. The windows are draped with casement cloth and mulberry colored velour. The aisles and pulpit have a mulberry colored carpet to match. A French window opens from the auditorium to a front balcony. The pastor's study-room opens from the choir loft, and adjoining the study is a choir room.

The main or first floor consists of a large reception hall and six large rooms, which will be used for all social affairs of the church, and for Sunday school class rooms. There is a kindergarten class room which opens out on an inside porch overlooking an inclosed lawn. There is a large coat-room with 125 coat hangers. The floors of the reception rooms are all covered with large wilton rugs, and the window curtains are of cream-colored marquisette.

REV. OTTO S. RASPE

The large kitchen is well equipped to serve large social gatherings. The beautiful new china of late design, and the new silverware and glassware, also of a late pattern, will supply 125 guests to be served at social functions of the church.

There are large verandas at the front and side entrances to the building which overlook a spacious lawn, and which will be used for lawn fetes during the summer months.

M. B. Cleveland was the architect and Frank Bisdorf the builder. The building committee of the church comprised H. B. Cropper, H. E. Weatherwax, Truman Aldrich, C. C. Cohagan, Mrs. H. B. Cropper and Mrs. Henry Grout. The furnishing committee consisted of R. A. Folk, Dr. C. N. Shane, Mrs. Charles Fay and Rev. Otto S. Raspe.

Church officers are H. B. Cropper, president; Mrs. N. W. Frisbie, secretary, and H. E. Weatherwax, treasurer. Mrs. L. A. Cobb is choir leader and Miss Ruth Bassett pianist.

Memorials and gifts to the new church have been many. The pulpit and communion table were given by Mrs. Laura P. Cutler in memory of Ferdinand E. Cutler; a sum of money to be used when needed was given by Dr. Effie McCollum Jones; a sign to be erected in front of the church will be presented by Frank C. Fish; silver collection plates have been given by Mrs. Myrtle Barr in memory of her father, Edwin D. Hunt; a memorial was given by Mrs. Hattie Magness for C. W. Baldwin, and a bulletin board donated by D. V. Gindt.

* * *

CALIFORNIA UNIVERSALIST CONVENTIONS

Frank Lincoln Masseck

Pasadena expected to entertain the Conventions in the new church this year. But several months ago it became apparent that this would be impossible, on the regular date. So it was planned to defer the Conventions until fall, and to hold simply a conference at Santa Paula. As the day approached it was decided to hold the regular meetings, and to wait another year before going to the "Crown City." This necessitated quick work for the Santa Paula people. But they were equal to the emergency, got out the announcements, developed a program, and the sessions were held in the "Glen City," on Tuesday and Wednesday, May 15 and 16.

The ladies of the church served a complimentary supper to the delegates and visitors on Tuesday evening. At 7.30 holy communion was observed most impressively, using the order of service that has been developed by the pastor of the church.

This was followed by the occasional sermon, by the Rev. B. C. Ruggles, of Oakland. It had been announced that the thought of the Convention would be "Some Visions for a Christian Church," and the preacher opened the way by speaking of "A True Vision of Life," which he developed under the heads, "Life is more than meat," "Life is of more value than many sparrows," "I came that ye might have life abundantly."

On Wednesday morning, the Rev. W. C. Selleck, D. D., led a conference in his always beautiful spirit. Dr. W. C. Mott, of Santa Paula, welcomed the friends, and the president of the Convention, Mr. Robert Allen, of Pasadena, gave a fitting response, and then spoke on the subject, "Without vision the people perish."

The report of the treasurer, Mr. I. J. F. King, of Los Angeles, was read by the secretary.

The Fellowship Committee reported five active churches with five active pastors, and one pastor emeritus, two clergymen serving Unitarian churches, one teaching, one engaged with Near East Relief, two in business, one unknown.

The committee on resolutions reported: 1. Thanks to Santa Paula for hospitality. 2. That the Executive Board establish a new mission point. 3. That a committee be appointed to consult with a similar committee of Unitarians, if appointed, to consider co-operation between the two organizations. 4. That, "believing with Jesus that the truth makes free," the Convention sees no incompatibility between science and religion, and deprecates all attempts to revise the curricula of our schools and colleges by eliminating therefrom everything seemingly out of harmony with the Bible, and condemns the intimidation and discharge of teachers and professors for no other reason than that they believe in evolution, believing that "civilization and humanity will be best served only when schools and churches are left absolutely free."

Resolutions three and four brought forth interesting discussions but all were unanimously adopted.

The nominating committee reported: President, Dr. D. W. Mott, Santa Paula; vice-president, Ralph Jacoby, Los Angeles; treasurer, Robert Allen, Pasadena; secretary, Otis S. Smith, Santa Paula; executive board, Mrs. Florence Conger McCallum, Oakland. They were unanimously elected. The next Convention will be held at Pasadena.

The Rev. Carl F. Henry, of Pasadena, gave a strong sermon on "The Vision of a Finer Church," which would seek: 1, to make religious liberals; 2, to make liberals religious; 3, to make Christians Christian; 4, to Christianize the social order; 5, to make a friendly Church; 6, to make ahealing Church. This was ordered printed as a tract.

The Women's Missionary Association

Wednesday afternoon, the women were called to order by the president, Mrs. Luella M. Masseck. Prayer was offered by the Rev. B. C. Ruggles. The secretary, Mrs. C. E. Riddle, of Riverside, gave one of the finest reports ever heard at a missionary meeting, giving not merely the statistical information of the five Circles, but a condensed summary of the activities, which was highly informative and interesting. A representative of each Circle also gave a bright and inspiring report of work done. The treasurer, Mrs. Rena M. Henry, of Pasadena, reported total income for the year, $1,195.98 The women have secured twenty-one life members during the last three years and now have an invested fund of $400.

The Rev. Henrietta G. Moore, now of Pasadena, gave a comprehensive address on "Woman's Work in the World."

Officers for the ensuing year are: President, Mrs. Luella M. Masseck, Santa Paula; vice-president, Mrs. Carrie Sawtelle Nash, Los Angeles; treasurer, Mrs. Rena M. Henry, Pasadena; secretary, Mrs. C. E. Riddle, Riverside; Mrs. Lizzie A. Wempel, Santa Paula, and Mrs. Gould of Los Angeles, trustees.

The women passed resolutions urging each Circle to make a budget, covering every work of the National; advising all Circles to co-operate with other missionary societies, in classes, meetings and summer schools; a tender memorial for the dead.

Young People's Christian Union

At four o'clock the young people gathered for their meeting. E. Victor Hounsell, Glendale, presided. Reports were received from the three active Unions in the state, Los Angeles, Pasadena, and Santa Paula, while the pastors at Riverside and Oakland gave evidence of great interest in the work.

The Rev. H. Humbert, a graduate of the Divinity School of Boston University, gave an address on "Worship for Young People," which was one of the most delightful things of the entire Convention.

Officers elected for the ensuing year are: President, Stedman Gould, Los Angeles; vice-president, Elverton Morrison, Pasadena; secretary-treasurer, Otis Williams, Los Angeles.

After the Young People's meeting, all delegates and visitors were taken in autos for a drive about Santa Paula, to see some of the extensive ranches, and the new developments of the city.

In the evening the ladies of the Methodist church served a sumptuous banquet, followed by addresses with Dr. D. W. Mott as toast-master. Mrs. Jennie L. Turner of San Diego, who worked with Miss Powell in North Carolina, told of the many experiences they had in the beginning of that wonderful mission. Stedman Gould, the new president of the State Y. P. C. U. and a grandson of Dr. Conger, one of the founders of Universalism in the state, was presented, and made a fine impression in a brief word. Prof. C. H. Benjamin, of Altadena, had a very thoughtful address on "A Layman's Vision of the Church," in which he urged the ministers to stick to their unique work of the spirit. Mr. Theo. Gegoux, lay assistant to Dr. Nash, made a very earnest plea for more devoted consecration to the great tasks of the church. The Rev. Wm. E. Patrick, rector of the Santa Paula Episcopal Church, made a very fine reply to Professor Benjamin, presenting the view of those who feel that the Church has a mission that touches the humanitarian and social life of the times, as well as the spiritual. The evening closed with the singing of "Blest be the tie that binds," and all departed feeling that the Convention had been one of the best in the history of the state.

The one sadness of the Convention was the absence of Dr. C. Ellwood Nash of Los Angeles. For the first time in sixteen years he was absent from the sessions, and he and his wife were greatly missed. All this season Dr. Nash has been in bad health. A recent examination disclosed a serious condition requiring an operation, which will take place as soon as possible. In the meantime quiet and rest are imposed. The Convention paused on Wednesday forenoon, to telephone a greeting of love and good wishes to him.

* * *

SECOND SIGHT

The young lady palmist at the church bazar said to one of her girl clients: "I see by your hand you are going to be married."

"Wonderful," said the girl.

"You are engaged to a man named Wilkins," continued the amateur seer.

"How amazing," gasped the girl, "surely the lines on my hand can not reveal the name—"

"Lines," sniffed the palmist. "Who said anything about lines? You are wearing the ring I returned to Mr. Wilkins three weeks ago."—*Argonaut.*

* * *

IN CAT LANGUAGE?

Little Alice was cuddled up in a big chair near the fireplace, reading aloud to her kitten, which was on her lap. Mother, coming into the room, smiled as she watched the two. "What on earth are you doing, Alice?" she asked.

"Reading fairy stories to kitty," the little girl replied soberly.

"Who ever heard of auch a thing!" her mother exclaimed. "Why, don't you know your kitty can't understand fairy tales?"

"Of course I do," Alice admitted. "But I stop every little while and explain them to her."—*Youth's Companion.*

Home and Children

THE UNFAILING LOVE OF GOD

I think Heaven will not shut forevermore,
Without a knocker left upon the door,
Lest some belated wanderer should come,
Heartbroken, asking just to die at home.
And so the Father will at last forgive,
And, looking in His face, that soul shall live.
I think that there will be a watchman through the night,
Lest any afar off should turn them to the light;
That He who loved us into life must be
A Father infinitely fatherly,
And groping for Him, these shall find their way
From outer darkness unto perfect day.

Dear Lord, it seems to me that love must be
The missionary of eternity,
Must still find work in worlds beyond the grave,
So long as there's a single soul to save,
Must from the highest heaven learn to tell
Thy message, be the Christ to some dark hell.
That all divergent lines at length must meet,
To make the clasping round of love complete,
Evil must die, like muck about the root
Of good, or climb converted into fruit;
All discords cease, and all their strife shall be
Resolved in one vast, peaceful harmony.

Gerald Massey.

* * *

PRUDY PAGE'S PARTY

The Pages were new people who had recently moved to town. Prudy Page, the little girl, was pretty and pleasant, and the other little girls of the town lost no time in getting acquainted with her.

Then one day it was whispered round that Prudy was to have a birthday party. Every one was on tiptoe with excitement.

The invitations were attractive. A row of little gilt candles—eight in all—was stamped in the left-hand corner of the cream-colored envelope. The message inside said: "Please come to Prudy Page's party on Saturday at three o'clock."

The day after the invitations went out every one was talking about them; that is, every one except Margie Deane. She had not received one! Prudy had seemed to like Margie particularly well, but, strange to say, there had been no cream-colored envelope in the mail for her.

The little girl was very much hurt. She could not imagine why she had been left out.

The other girls were so sure that Margie had been invited that they did not ask her anything about it, but they wondered why she had nothing to say.

Margie was glad that Prudy had not yet begun to go to school—it would have been so hard to face her. "Perhaps," she said to herself, "I shall find the note at home when I get back."

But no, the mail had come again, and there was no invitation. Margie's mother tried to comfort her. "I'm sure there must have been some mistake," she said, but the little girl could not keep from crying.

That was Friday. By the next day, which was the day of the party, Margie had given up hope. At half past two o'clock she cuddled up forlornly in the hammock with Blinkie, her cat. Through the thick vines she could watch the road. Presently, she knew, the other little girls would pass on their way to the party.

The first one to come in sight was Mary Lee Taylor, all dressed up in fluffy blue.

To Margie's surprise she turned in at the gate.

"Hoo-hoo! Margie!" she called. "Are you ready?"

Margie thought, "If I don't answer, perhaps Mary Lee will go away."

"Hurry, Margie!" Mary Lee called. She came running up the walk.

An instant later she was on the porch. "Why, Margie Deane," she exclaimed in astonishment, "why aren't you all dressed for the party?"

Margie bent her head. "I—I am not going to the party," she said. Then before she could help herself hot tears began to rain down into Blinkie's black fur. "I —I was not invited."

Mary Lee's eyes grew round. "Not invited to Prudy Page's party?" she gasped. "Why, Margie Madison Deane!"

"Don't keep on calling my name," Margie sobbed. "I'm not invited, so you may as well go on, Mary Lee."

And all Mary Lee Taylor could say was, "O Margie, I am so sorry!"

She went slowly away, and Margie put Blinkie down and wiped her eyes. "I believe I'll plant some nasturtium seeds and stop thinking about the party," she said.

A few minutes later she was working busily in her little flower plot beside the porch. As she straightened up after planting the seeds she saw something sticking in the railing of the porch.

"Why, there's father's farm paper," she said. "He was wondering why it didn't come." Suddenly she remembered something. That paper had come in the late mail two days before; the postman had handed it to her while she was digging and she had stuck it into the railing and then had forgotten all about it.

As she pulled the paper out something fell to the ground. She was stooping to pick it up when the latch of the gate clicked sharply, and some one came running up the walk and round the corner of the porch. It was Prudy Page, all white ruffles and rose-pink sash. Her yellow curls were flying and her eyes were wide.

"O Margie, come straight to my party! It can't go on until you come!"

Margie, standing there in her shabby gingham, felt the tears starting again. "But—but you didn't invite me, Prudy," she said.

"I did invite you!" Prudy said. "Of course I did. When Mary Lee Taylor told me that you weren't coming I couldn't believe it. There—why Margie Deane, there's your invitation lying on the ground at your feet."

Margie looked down. Sure enough, there lay a gilt-edged envelope. When she picked it up and turned it over, there was her name across the front.

"O Prudy!" she said faintly. "It came last Thursday afternoon; we hardly ever get anything by that mail, and it was before I knew about the party

any way; so I wasn't on the lookout for the invitation, It was folded in the paper, and I forgot to take the mail into the house, and now—" She choked and could not finish.

"You come right upstairs and get ready," Prudy Page said. "I'll call your mother, and we'll get you dressed in a twinkling. The party can wait."

Ten minutes later two little figures in ruffled white lawn, one with a pink sash and one with a yellow sash, went fluttering down the street like a pair of bright-winged butterflies.

"Oh, I am so happy!" said Margie, glancing sidewise at Prudy as they ran.—*Linda Stevens Almond, in Youth's Companion.*

* * *

REST AT LAST

Does the road wind uphill all the way?
  Yes, to the very end.
Will the day's journey take the whole long day?
  From morn to night, my friend.

But is there for the night a resting-place?
  A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
  You can not miss that inn.

Shall I meet other wayfarers at night?
  Those who have gone before.
Then must I knock, or call when just in sight?
  They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?
  Of labor you shall find the sum.
Will there be beds for me and all who seek?
  Yes, beds for all who come.

Christina Rossetti.

* * *

"ESSAYS OF OPINION"

"I know when you see them altogether it just seems like a hen party and it don't seem like them all talking at once and a lot of clatter that they make could possibly be doing any good but it is, and a whole lot of good, too."

Such was the reassuring comment of a girl at a large industrial school who was invited to express her opinion of social workers for the benefit of a conference of probation officers, superintendents and matrons of institutions, policewomen and other workers with delinquent girls. Mary Irene Atkinson, of the division of charities in the Ohio Department of Public Welfare, records that and a number of other pungent reflections in her conference report.

One girl wrote a brief statement entitled "Essay of My Opinion." Here it is:

"My opinion of my probation officer was that *he* or *she* didn't think very much of their girls or they would of came to see them. For the rest of them I think they were very nice to their girls as far as I know. But it is my religion to forgive and forget. For if they didn't come to see me, I will have the opportunity some day to go and see them. Old age does effect a person."

The indifference of some social workers to the decrees of Dame Fashion and their excessive plainness when viewed *en masse* brought forth some very caustic remarks, says Miss Atkinson. One girl "bet no welfare worker was in that business because she liked it. You could tell by looking at them that they couldn't get a man." Another, having wept all over her probation officer who visited her, wailed to her matron as the caller disappeared: "She's been more than a mother to me—but wouldn't you think she'd ha' spruced up?"

"Not long ago," wrote one miss, "there were a large group of adies came to this School and there were some of the homliest people I have ever saw. I never will forget the first time I saw my probation officer because she looked so funny. She is a big tall lady and she wore an old-fashioned tight waist and a loose skirt. I really felt ashamed to come on the train with her because her hair was skinned tight back and she looked so queer. I had my hair bobbed and curled and she said, 'I don't like the idea of taking you with your hair like that,' but I just had to laugh to myself."

More charitable was the one who scribbled: "Well, they were not such bad scouts after all, even though they didn't get up early, didn't comb their hair in the latest style and didn't wear stylish clothes. You will remember the old saying, never judge a book by its cover. Well, that saying holds true with these people. They may be rough-looking on the outside but they are all right within."—*Survey.*

* * *

DE SHEEPFOL'

De massa ob de sheepfol'
Dat guards de sheepfol' bin,
Look out in de gloomerin' meadows,
Wha'r de long night rain begin—
So he call to de hirelin' shepa'd,
"Is my sheep, is dey all come in?"
Oh, den says de hirelin' shepa'd:
"Dey's some, dey's black and thin,
And some, dey's po' ol' wedda's;
But de res' dey's all brung in,
But de res' dey's all brung in."

Den de massa ob de sheepfol',
Dat guards de sheepfol' bin,
Goes down in de gloomerin' meadows,
Wha'r de long night rain begin—
So he le' down de ba's ob de sheepfol',
Callin' sof', "Come in, come in."
Callin' sof', "Come in, come in."

Den up t'ro' de gloomerin' meadows,
T'ro' de col' night rain and win',
And up t'ro' de gloomerin' rain-paf',
Wha'r de sleet fa' pie'cin' thin,
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.

Sally P. McLean Greene.

* * *

NECESSITIES FIRST

Jake was a worthless and improvident fellow. One day he said to the local grocer: "I gotta have a sack o' flour; I'm all out, an' my family is starvin'."

"All right, Jake," said the grocer. "If you need a sack of flour and have no money to buy it with, we'll give you a sack. But, see here, Jake, there's a circus coming to town in a few days, and if I give you a sack of flour, are you sure you won't sell it and take your family to the circus?"

"Oh, no," said Jake, "I got the circus money saved up already."—*Progressive Grocer.*

* * *

BETTER OFF OR BETTER?

One of the very choice stories of Dan Crawford, the African missionary of "Thinking Black" fame, contains a wise remark by an old negro. Mr. Crawford had catalogued to him some of the things of civilization—the ships that went over the water, under the water, above the water; the light that came on at the touch of a button; and all the rest. The old African said:

"Is that all, Mr. Crawford?"

"Yes, I think it is," replied Mr. Crawford.

Then very slowly and very gravely the old Bantu said:

"Well, Mr. Crawford, you know, to be better off is not to be better."—*Christian Evangelist.*

Young People's Christian Union

THE DIRECTOR'S DATES

June 3. De Funiak Springs, Fla.
June 4. Hamburg, Fla.
June 30. Vermont Y. P. C. U. Convention, Woodstock.

* *

PEANUTS BY THE PECK AND CARLOAD

The visitor to Suffolk, Va., is first of all impressed by the fact that this is a peanut city. This does not mean that it is comparable in size to a goober, or that it is governed by peanut politics. The largest factory in the place, I was told, is a peanut factory. Now, I thought peanuts were grown, not made, and on inquiry, I found that peanuts are the raw material, and not the finished product. Here are made all sorts of peanut candy, peanut oil and peanut butter, and the commonest sight on the streets is a great dray load of sacks of peanuts, not the kind that sell for five cents each at the circus, but the kind that hold several bushels.

Dr. Jordan's School

The next thing I discovered about Suffolk is that every one knows Dr. Joseph F. Jordan and his school. I asked two or three people on the streets where it was, and they all knew. And they all know Dr. Jordan, for as he walks along the street, all of them, white and colored, speak to him.

One of the recent happenings here has been the addition to our Church's fellowship of two negro ministers, father and son, who, with Dr. Jordan, are preaching in a number of communities within a radius of fifty miles of Suffolk.

The Last Day of School

My coming was entirely unheralded, indeed I did not know until the night before that I could make the stop. It happened that it was the last day of school; the final closing exercises were to be held that night. I say "final closing" purposely, because it takes two nights to close the school.

There is no graduating class this year, as the standards have been advanced, requiring two more years' work, but a large number of the pupils had to have recitations, a few had solos, and every one took part in certain drills and choruses.

The school chapel is too small for these closing exercises, so the largest available hall is rented for the occasion, one which seats some five or six hundred. This had been packed the night before at the first closing exercises, and an equally large crowd was expected for the final night. The people came at six o'clock, the doors were open at seven, and the program began at eight. A twenty-five cent admission fee was charged, to help out the meager salaries of the teachers.

I did not understand all of the recitations, in fact, I understood none of them, but I heard every one. Even when I sat at the back of the hall, and nearly all of the two hundred boys and girls were talking out loud, I had no difficulty in hearing the voice of the seven-year-old boy who was reciting, meeting all the competition like a man, and winning out against it.

Later on, when Dr. Jordan had brought order out of chaos, and those two hundred youngsters were as quiet as any reasonable human being could expect, I could hear better, but could not understand. I have been too long in the North, and my ears are no longer accustomed to the strange pronunciation.

And then there was singing, mostly solos with a large chorus. "Miami Mammy" was especially well done.

The Best Part of It

not of the last day, but of the school itself, so far as my limited opportunities allow me to judge, is the kind of teachers that Dr. Jordan has gathered around himself. If some one was right in saying that the best university would be Mark Hopkins sitting on one end of a log and a boy on the other, the Suffolk Normal and Industrial Institute is a good school. They have rather better equipment than just a log for teacher and pupil, but it is nothing to brag about. But if one may express an opinion just from meeting the teachers outside of the class room, I should say that the school and the boys and girls who attend it are very fortunate.

What Dr. van Schaick wrote about the need for better equipment of our mission in Japan, applies to Suffolk as well. The school could do so much better work with just a little more and better facilities. For instance, a considerable collection of books has been given for a library, but there are no book cases or shelves, and no money to buy the necessary lumber. A small gift would make a larger one much more useful and serviceable. A little money spent on the repair of blackboards, etc., would make usable much that is of practically no value at present.

Of course, there is no limit to what can be done in the way of enlarging the school, providing more adequate salaries, etc., all of which are desirable. What I am speaking of is the little that we can easily do, to make what has already been done of much greater value than it can be at present.

I am glad I had an opportunity even for a very brief visit in Suffolk. Sometime I am going when school is in session.

Stanley Manning,
Director of Young People's Work.
Deep Run, N. C., May 17.

For the Quiet Hour

Surely those principles are worth little which are not worth paying for. A religion that did not check our selfishness could not come from a God of love. He who is not willing to pay for his religion has no right to have a religion.

William Arthur.

When men make all life a stewardship, and the money-making part of it the scaffolding on which they climb to build the kingdom of God throughout the earth, then the joy of it will be its outstanding characteristic and the fruit of it an untold blessing both to the giver and to those benefited.

Howard Agnew Johnston.

Plant patience in the garden of thy soul!
The roots are bitter, but the fruits are sweet.
And when at last it stands—a tree complete—
Beneath its tender shade the burning heat
And burden of the day shall lose control;
Plant patience in the garden of thy soul!

H. Austin.

The offices of patience are as varied as the ills of this life. We have need of it with ourselves and with others; with those below and those above us, and with our own equals; with those who love us, and those who love us not; for the greatest things, and the least; against sudden inroads of trouble and under our daily burdens; disappointments as to the weather, or the breaking of the heart; in the weariness of the body, or the wearing of the soul; in our own failure of duty, or others' failure to us; in every-day wants, or in the aching of sickness, or the decay of age; in disappointment, bereavement, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes.

E. B. Pusey.

We are, as a French writer has powerfully said, to beware of a religion that substitutes itself for everything. That makes monks. Seek a religion that penetrates everything. That makes Christians.

J. Brierly.

It is not a light matter to the man of sober mind when he cries, "Show me thy ways, O Lord; teach me thy paths;" he knows that, if his mind is only open to receive them, marvelous things will be revealed to him.

Washington Gladden.

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still awhile, to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him of his burden.

John Bunyan.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

"FOR GOD AND HOME AND EVERY LAND"

A conference of women, recently assembled in London, took for its motto: "For God and Home and Every Land." It was a most significant and eloquent modification of the old patriotic slogan, changing "native land" into "every land," and by as much as we learn to make this transformation in our minds, by so much, and no more, do we make advance toward world unity and community. Here is a kind of repentance, a changing of the mind, which is fundamental to the making of a better ordered world. There can be no world organization without world-mindedness, until we do actually learn to think in terms of all humanity. The discovery that humanity is a family—not in poetry, but in fact—and that there is one heart, and one need, and one hope in all the world, is more thrilling than the finding of a new star out on the edge of the sky. Perhaps Goethe was right when he said that the woman-soul will yet lead us to the light. Perhaps the late Benjamin Kidd saw clearly when, in his remarkable book, "The Science of Power," he held that the women of the nations will yet apply what he called "the emotion of the ideal" to social life, and transform the world in a single generation; just as Germany in a single generation, by its system of education, prepared the way for world disaster. Let the motto ring through all the war-weary lands, "For God and Home and Every Land!"—*Christian Century.*

* *

A WORTHY RECORD

The Woman's Missionary Circle No. 1 of the Church of the Messiah at Towanda, Penn., has completed its twenty-ninth year. It was organized in 1894 by the state president, Mrs. Russell, assisted by the Rev. Q. H. Shinn, D. D., with a charter membership of twenty active and five honorary members. Three of the charter members have been on the roll continuously for the entire twenty-nine years, namely, Mrs. C. L. Felton, Mrs. M. J. Long, and Mrs. Wm. Marsden.

* *

ROSE TRIBUTE PAID TO CLARA BARTON

The twelfth anniversary of the death of Clara Barton was recently commemorated by the planting of a memorial rose garden at the National Woman's Party Headquarters, Washington, D. C.

The roses which will bloom in memory of the founder of the American Red Cross were presented by the National Rose Society. The soil in which they were planted was brought from the battlefield of Antietam, where America's Florence Nightingale performed most of the labors which made her known as the Angel of Mercy among the soldiers of the Civil War.

Miss Carrie Harrison, friend and associate of Miss Barton, presided over the ceremonies. A bugler from Fort Myer blew "to the colors" as the flag was raised, and sounded "taps" as the last spadeful of soil was turned.

Among those who took part in the ceremonies was Dr. J. B. Hubbell, personal physician to Clara Barton and for thirty-two years one of her devoted aids in her Red Cross work. The Loyal Legion of Women, of which Miss Barton was the only honorary member, was represented by Mrs. Mary North. Another who attended was Miss Virginia Boone, descendant of Daniel Boone, who went to the battlefield of Antietam to bring the soil for the rose planting.

The principal speaker was Mrs. Donald Hooker, Maryland chairman of the Woman's Party.

The garden is the first dedicated to a woman. Other roses contributed by the National Rose Society will be planted from time to time.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

HOMELAND AND HOME FOLKS

This is the season of short trips for the Sunday school itinerant. My field is not all in the far countries and I try to keep in mind the fact that a fifth of our Universalist constituency live within easy distance of the Boston office. So, while I have lately been spending a good deal of time with correspondence, institute making, convention planning, committee work and the like, I have not denied myself my favorite symphony of whistles, bells and pounding car-wheels. I speak every Sunday, usually several times, and am "gadding" much of the time during the weeks between.

Down at Providence the other day, I had the privilege of preaching to the people who are to entertain the great Convention of 1923, and who are already planning for our comfort and happiness. The stately church is attended by some of the best folks in the world, and it is certain that if hospitality can make us happy we will enjoy the gathering. My special errand, however, was not to preach, but to talk to the Sunday school, a live-wire organization under the superintendency of Mr. D. C. Goff. Our Rhode Island president, Miss Carrie J. Crowell, a woman of vision and energy, is a member of the First Church.

South Weymouth and its partner church, Norwell (or Assinippi), offer a fine opportunity for the new pastor whom they seek. I found thinking people in both congregations, quite ready to look beneath the surface of things. The Sunday school leaders are persistent people and their reward is coming. These churches have had strong ministers and deserve to have others.

On May 10 I went to Rhode Island again, this time to attend the Association away out at Cumberland Corners. Pastor Leining met me at the station and took me around to see the foundation of the great church that he and his people of the Church of the Messiah in Providence are now erecting. Is it generally known that spacious edifices of unusual beauty and dignity are now in process in both Providence and Woonsocket? Rhode Island is to have two new churches of which the entire denomination may well be proud. Out at Cumberland we had the comfort of a church too full for comfort, a paradox not as frequent in these days as we might wish. A small but energetic band of Universalists maintain a Sunday school out in the country and have occasional services. Probably they will have more.

Up at Grace Church in Lowell we have the opportunity offered by a good location in a growing city. The church building is large, convenient and attractive and the people have a mind to work. I told them that a year from now their Sunday school would be doubled in size, and I was not making an idle prophecy.

The Massachusetts State Association held its annual gathering in Malden on May 15. in connection with the State Convention. This does not mean during an hour, sandwiched in between meetings of other church bodies; it does not mean during a forenoon or an afternoon. In Massachusetts the powers that be have seen the light and now give to the cause of religious education a full day and evening, an adequate and proper portion of the convention week. President Hempel and his associates have reason to be congratulated on the aggressive work reported, and upon the dynamic program presented. There were speakers from our own denomination and from outside, all able and interested, but we were not ashamed of our own. A notable address was given at the evening session by Rev. M. H. Lichliter, Congregational pastor at Newtonville. His subject was "The X. Y. Line," and it proved that his thought was about standards for religious education.

I find that in most regards our New England schools have been making progress. Apparently they have not made the numerical gains for which we hoped, though they have made some advance. The workers say "We'll try." The General Association will try to have them try.

G. E. H.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Harold H. Niles, pastor of the White Memorial Church in Concord, N. H., has offered his resignation to take effect at the end of June. He has accepted a call to the church at Denver, Col.

Rev. John Smith Lowe, D. D., our General Superintendent, is suffering from a severe attack of tonsilitis. His doctor has forbidden all work for the present, and his correspondents will therefore understand delayed replies to their letters.

Maine

Brunswick.—Rev. Harry F. Shook, pastor. This church observed Sunday, May 20, as Women's Sunday, because our ladies were too busy with the annual May Party to observe the day suggested in April. The ladies participating in the service were: Miss Helen L. Varney, presiding and principal speaker; Mrs. A. V. Goud, leading the responsive reading; Mrs. M. Alice Comee, reading of the Scripture lesson; Miss Hattie Coolen, offering prayer. Mrs. O. R. Pennell and Mrs. Harry Shook, with Miss Mabel Chandler, served as ushers; and Mrs. Clara Annis with Mrs. Carrie Campbell received the offering. There was a good attendance and it was a very interesting and profitable service. The May Party is an event arranged annually by the Macrinas and the Associates, and is held in the town hall. The Macrinas are younger women of the parish organized for effectiveness, and the Associates are our men. The net receipts this year for the two societies will approximate $300. It was the most successful ever held.

Massachusetts

Everett.—Rev. U. S. Milburn, pastor. Twenty-six members of the Everett parish attended the Universalist State Convention at Malden. At the banquet there was an entire "Everett Table." Mr. Milburn begins his pastorate under most auspicious circumstances, due in no small measure to the splendid work of his predecessor, Mr. McLaughlin.

Lynn.—Rev. Frederic W. Perkins, D. D., pastor. The annual mothers' and daughters' banquet was held Tuesday night, May 22, under the supervision of Carl Hempel. Mrs. Hempel served as toastmistress and the speakers were Miss Ivy M. Hoyt, Mrs. Charles H. Collins, Miss Mildred Niles and Mrs. Alfred H. Hastings. Miss Ruth Piper sang several selections and a number of effective tableaus were shown. The program closed with a candle pledging service, in which Miss Dorothy Robinson took the leading part, assisted by Miss Doris Hoyt and Miss Isabel Stanton.

Somerville, First.—Rev. George E. Leighton, D. D., pastor. The services on Sunday morning, May 13, "Mothers Day," were most impressive and those present will never forget the splendid sermon on "Mother" which was delivered by Dr. Leighton. The little daughter of Mr. and Mrs. Harry M. Handy was christened. We have maintained a fine average attendance at church service throughout the season. The Sunday school has steadily increased under the energetic leadership of its superintendent, Albert N. Wade, and the active membership is now 103. Our thoughts and efforts are now directed toward the building of a new parish house this fall.

New York

Oneonta.—Rev. J. A. Judge, pastor. The recent parish supper followed by the annual meeting was well attended. An excellent dinner was served by a committee of the church, of which Mrs. Gilbert Lane was chairman. Reports of all of the societies showed that the church was in a thriving condition, while in all of the reports some favorable comment was found concerning the energy and ability of the pastor. While Mr. Judge has been in the city for only a short time he has become very popular, not only in the church but the community as well. The directors elected were: For one year, Dr. P. I. Bugbee and H. W. Fluhrer; for two years, M. C. Hemstreet and Mrs. G. A. Lane; and for three years, E. D. Hirshey, J. J. Turner, and Mrs. F. M. H. Jackson. Lee L. Hamm was elected clerk of the board and Miss Charlotte Curtis, treasurer. The church received eight new members on May 13 and Mothers' Day was observed with appropriate music, sermon and decoration. On May 14 the Social Club held a successful rummage sale, the proceeds of which were $126. The church recently suffered a great loss through the death of Mrs. Lillian Kirkland, one of its most generous and faithful supporters.

Middleport.—Rev. E. H. Carritt, pastor. The Sunday of May 13, Mothers' Day, was fittingly observed. The church was deocrated with baskets of snapdragon, roses, tulips and carnations. The church school also observed the day. The church school seems to have caught the spirit of the church and its future work. One of our girls, Miss Atha Freeman, plans to attend the annual convention of the Y. P. C. U. in July, at Muncie, Ind.

Pennsylvania

Philadelphia, Restoration.—Our annual church meeting was held in the parish house Tuesday, May 15, at eight o'clock. It followed a delightful supper served by the ladies of the church. Considerable business of importance was transacted. The moderator, Mr. Edward S. Deemer, presided, and there were nearly a hundred present. Nearly half the total allotment to our church as its share in the Memorial Church and Perin Cate House Campaign was pledged and a plan of raising the entire amount was launched. The resignation of our pastor, Rev. Clinton Scott, was accepted, after he announced his action as final, and resolutions submitted by Mr. George B. Wells, were adopted. expressing the deep regret of the people of the parish and their appreciation of the fine work Mr. Scott has done here.

Vermont

Jacksonville.— A new Y. P. C. U. has been organized here with twenty members. At the second meeting twenty-eight were present. The Sunday school is flourishing, with new members coming in every Sunday. While the work here is largely among the young people and children, the parish has one member eighty-eight years of age who seldom misses a service. This is Miss Martha French, who sang in the choir when the church was dedicated in 1850. This was during the pastorate of Hosea F. Ballou. The present pastor, Rev. Grant Van Blarcom, will leave in June.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,172
Mukwonago, Wis.	10
Total	1,182

CHRISTENINGS

Previously reported, 95. Somerville, Mass., First, 1. Stockton, Ill., 6. Total, 102.

* *

MINISTERS' CONFERENCE

A second Conference of Ministers was held on May 21 at Packard Hall at Tufts College, under the auspices of the Boston Ministers' Meeting. Rev. Isaac Smith presided. After a brief business session the meeting adjourned to the Barnum Museum where they were addressed by Dr. Herbert V. Neal of the Zoology Department of Tufts College on "The Relation of Science to Religion." This address, illustrated by frequent screen pictures, afforded an opportunity for the thirty ministers and students present to review the evidence of science to suggest evolution and teleology.

From the lecture room the group went to the chapel and attended the men's regular service. The lusty singing of the students was ably seconded by the stirring address of Rev. Fred A. Moore. This prepared the party for dinner at the college cafeteria.

In the afternoon the meeting was turned over to Mr. Moore, chairman of the Committee of Arrangements. After a brief introductory address announcing the pur-

pose of the meeting Mr. Moore introduced Dr. Neal again. A full hour of interesting questions and answers followed centering about the eternal conflict between teleology and mechanism. The meeting ran over the time set for adjournment, and closed at 3.30.

It was voted to hold one more meeting of this conference before summer: June 11, at 10 a. m. at Packard Hall, Tufts College.

Rev. Isaac Smith spoke briefly of his ambitions for the ministers' meetings this past year, and then on report of the nominating committee the following staff was elected to proceed with business for next year. President, Fred A. Moore, Brookline; vice-president, Stanley G. Spear, Roxbury; temporary secretary, Elbert W. Whippen, Winter Hill, Somerville. Program Committee, Dr. Clark, Medford Hillside; Clifford D. Newton, Newtonville; Barron F. McIntire, Chelsea.

* *

CAMPAIGN PUBLICITY

Announcement is made from the office of the Director General of the Universalist National Memorial Church and Perin-Cate House Campaign that there is now available at Universalist Headquarters a supply of newspaper mats and plates giving a picture of the model of the Washington Church. Any churches or individuals who desire to give publicity to this campaign through their local newspapers in this way, will please notify Rev. John Smith Lowe, D. D., 176 Newbury Street, Boston, Massachusetts, giving information as to the number of mats or plates which can be used to advantage locally, and the request will be given prompt attention.

* *

UNIVERSALIST HISTORICAL SOCIETY

At the 89th annual meeting of the Universalist Historical Society in Brookline, May 22, Mr. Charles H. Stearns spoke on Brookline as he knew it when a boy and of the location and neighborhood of the old Winchester farm, near Coolidge Corner; Mr. Henry Winchester Cunningham of Milton reported that he had found the record of John Winchester's baptism at Cranbrook, Kent, England, also that it was not he, but his son John, Jr., who was the first representative from Brookline to the General Court. Dr. John Clarence Lee of Gloucester exhibited several books which Rev. Elhanan Winchester (1751-1797) had written and spoke of his great influence as a pioneer Universalist preacher in Philadelphia and in London, 130 to 140 years ago.

The following officers were elected: president, Hosea Starr Ballou of Brookline; vice-president, Dr. John Clarence Lee; secretary, Vinton A. Sears of Somerville; treasurer, Llewellyn D. Seaver of Boston; librarian, Dr. Lee S. McCollester of Tufts College; directors, the above and Dr. Theodore A. Fischer of New Haven, Conn., and Rev. Anson Titus of Somerville.

SHARING IN MURRAY GROVE

Miss Agnes Nicol, secretary of the Murray Grove Association, announces that she has received a hundred and sixty applications for membership from auxiliary societies of churches in all parts of the country. Nothing could be more appropriate than for those who are grateful for the message and service of Murray and Potter to become partners in the Association that is honoring their memory.

* *

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will be held in the First Universalist Church, Haverhill, Mass., on Wednesday, June 6. The following is the program: 10.45 a. m. Praise service. Sermon by Rev. Arnold S. Yantis, Manchester, N. H.

12. Dinner.

1.30 p. m. Business. Address by Rev. W. S. Perkins, D. D., Wakefield, Mass. Subject, "Has Science Weakened Faith?" Address by Rev. Barron F. McIntire, Chelsea, Mass. Subject, "The Opportunity of the Universalist Church."

All friends of the Conference are cordially invited.

C. Guy Robbins.

* *

DENOMINATIONAL CALENDAR

June 12-14. Iowa State Convention, Webster City.

June 24-28. Ohio State Convention.

July 11-17. Y. P. C. U. Convention, Muncie, Ind.

* *

Notices

UNIVERSALIST LEADERS WANTED

The Publishing House would be glad to receive copies of the *Leader* for Feb. 3, 10, 17, 24, March 3, 10, 17, 24, 31 and April 7, 14 and 21 from subscribers who do not wish to keep them.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

The Universalist Society at Huntingville, P. Q., having made application to this committee for the ordination of its pastor, J. Emery Coulter, and he having complied with the necessary condition by serving continuously for one year in actual pastoral work, a meeting of this committee is called at Woodstock, Vt., for Thursday, June 28, 1923, at one p. m. for the purpose of examining the said J. Emery Coulter as to his fitness in purpose, character and ability for the ministry of the Universalist Church.

George F. Fortier, Secretary.

* *

IOWA UNIVERSALIST CONVENTION

The 81st annual session of the Iowa Universalist Convention, with the Y. P. C. U., the W. U. M. S., the Sunday School Association and the Comrades, will be held in Webster City, June 12, 13 and 14, beginning Tuesday, June 12, at 1.30 p. m.

The Convention consists of all clergy in fellowship and the officers of the Convention. Each parish is entitled to five lay delegates, and one additional delegate for each twenty-five members, and one delegate from each auxiliary.

Entertainment on the Harvard plan.

A cordial invitation is extended by the Webster City parish and pastor, Rev. Geo. Wood. Inform him of your coming and your entertainment will be provided.

O. G. Colegrove, Secretary.

RHODE ISLAND CONVENTION

The 86th annual session of the Rhode Islan Universalist Convention will be held in the Un versalist church, Valley Falls, Wednesday, June 6 1923, convening at 10 a. m.

Fred C. Carr, Secretary.

* *

UNIVERSALISTS COMING TO BOSTON

Rev. Fred Atkins Moore of Beacon Universalis Church, Brookline, will appreciate being advised o Universalists coming to live in Brookline or th Back Bay, Allston or Brighton districts of Bostor Address, 290 Harvard St., Brookline, Mass.

* *

CERTIFICATES OF BAPTISM AND CHRISTENING

No. 1. Printed in two colors on bes paper. To fold in envelope. 60 cent a dozen.

No. 2. A new and tasteful booklet tie with ribbon. Designed by Mrs. Perin 15 cents each. $1.50 a dozen.

No. 3. A "Perin" booklet, edition *d luxe*. 20 cents each. $2.00 a dozen.

UNIVERSALIST PUBLISHING HOUS

176 Newbury St., Boston, Mass.

Published February, 1923. Second Printing, April.

THEY LIVE

AND ARE NOT FAR AWAY

By Morris H. Turk, D. D.

Minister of Williston Church, Portland, Maine

AN ASSURING INTERPRETATION OF THE LIFE BEYOND

George W. Coleman:

"A serious-minded excursion; off the main traveled road; in thought and spirit most wholesome and stimulating. It deserves a wide reading."

Price, Net: $1.50, postpaid

A. S. Barnes & Co., Publishers

7 West 45th St., New York

At Bookstores, or Mailed by the Publishers

The Books of Joseph Fort Newton

SOME LIVING MASTERS OF THE PULPIT

Intimate studies of many of the greatest living preachers on both sides of the Atlantic

"The book is fascinating because of its remarkable insigh ---its inevitable hitting upon the secret of power in each character---and the literary charm, which marks everything Dr. Newton writes."---*Christian Work.* Net, $2.00.

PREACHING IN LONDON

A deeply interesting record of experiences and observations while pastor of City Temple, London, during the war.

"To read this book is to feel the sweetness and light and lightning of the author. He is apt and vigorous, clever without being smart, earnest without being dull."---*Anglican Theological Review.* Net, $1.50.

THE SWORD OF THE SPIRIT

Sermons preached in City Temple, London.

"These choice examples of pulpit eloquence interpret the thrilling times during which they were preached. There is a world of comfort in these pages as the preacher applies the eternal truth of the Gospel to the conditions of human need."---*Christian Register.* Net, $1.50.

GEORGE H. DORAN COMPANY

244 Madison Avenue New York

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

LEADED GLASS MEMORIAL WINDOWS

Church Pews and Furniture

The GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. LEROY W. COONS, D. D., *Secretary,*
176 *Newbury St.,*
Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1889 Send for Catalog.

Light and Peace

BY

Rev. C. H. Leonard, D.D., LL.D

Dean Emeritus Crane Theological School
TUFTS COLLEGE

A BOOK OF PRAYERS

Printed on fine paper, and exquisitely bound in seal brown, limp ooze leather, stamped in gold. Size 5x7 inches. Each copy in a box. Also silk finish cloth, gilt top.

Price, One Dollar

Universalist Publishing House

Educational

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B., Principal.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Write DEAN LEWIS B. FISHER,
1365 East 60th St., Chicago, Ill

Ryder Universalist House

Divinity School Department of
LOMBARD COLLEGE
At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE
Courses leading to the Degrees of B. A. and B. D
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

"Mamma," said five-year-old Archie, "come out on the lawn and play baseball with me."

"I can't play baseball, dear."

"Huh!" exclaimed the little fellow, "that's what comes of having a woman for a mother."—*O-B Bulletin.*

* *

Persistency in inserting the same advertisement, with no change of wording or illustration, is a trait of some advertisers.

A prospective customer wrote to a firm whose advertisement never seemed to change:

"Have noted your picture of one pair corduroy pants in *Home Magazine* for past four months. More I see them better I like them. If not sold as yet, please enter my order for same."—*Forbes.*

* *

The ineffable White Hog who tore down the road at the back of the race course at 7.20 p. m. last Saturday in a flaunting white brand new Austin and collided with a modest black Studebaker containing two ladies and a gentleman will be disappointed to learn that the shock of the bump did not kill the elder of the ladies, an invalid, although it has put her back a bit. But he may have better luck next time in his career of crime. McGhinty has gone and the traffic police are asleep. *Nil desperandum.—Advertisement in the Englishman (Calcutta).*

* *

"Is this the Fire Department?" yelled the excited chemistry professor over the phone.

"Yes, what do you want?"

"How far is it to the nearest alarm box? My laboratory is on fire and I must turn in the call at once!"—*Black and Blue Jay.*

* *

There was a commotion in the rear of the theater, and the usher was seen ejecting a man. The man was spluttering angrily when the manager of the theater came into the lobby.

"Why did you eject this fellow?" asked the manager

"He was hissing the performance," replied the usher.

"Why did you hiss the performance?" asked the manager.

"I d-d-d-didn't h-h-hiss," spluttered the man. "I m-m-m-merely s-s-s-said t-t-to m-m-my f-f-f-friend beside me: 'S-S-S-S-Sammy, is-s-s-sn't the s-s-s-s-singing s-s-s-s-superb?' "—*Exchange.*

* *

The book of etiquette tells you almost everything except the graceful way to retrieve the roast from a guest's lap.—*St. Joseph News Press.*

* *

Our own theory is that if Nature had foreseen jitneys she would have provided spare parts for pedestrians.—*Minneapolis Star.*

Songs of Work and Worship

The New Sunday School and Y. P. C. U. Hymnal

By Stella Marek Cushing and Jason Moore

In preparing "Songs of Work and Worship," material has been selected to meet the needs of Church Schools and Young People's Societies in all parts of our country. The aim of the editors has been to limit the selection to a comparatively small number of hymns, including only such as, by careful study, have been found to be indispensable for a young people's hymnal. By this means much undesirable material has been excluded, and it therefore becomes possible to publish this book at a moderate price. There are included many songs which can hardly be classified as hymns, but which appear to have such distinct value for Church School use as to warrant their inclusion in this hymnal.

„Songs of Work and Worship" offers numerous improvements over hymnals previously published. Metronome markings are associated with each hymn to aid in determining proper tempos. Scriptural quotations are from the American Revised Version except that the words "God" and "Lord" are substituted for "Jehovah." Words will be found set to proper tunes. There has been included a number of original songs and hymns, which each new hymnal should contain in the hope that at least some may prove a permanent contribution to hymnology. The editors have conscientiously striven to select only hymns and songs of sterling worth, with strong melodies and marked rhythm—two requisites demanded by American youth.

The services in "Songs of Work and Worship" have received careful attention. Many have had a trial in Church Schools before publication, and have given satisfaction. It is felt that the two forms of service offered, one simple and one elaborate, will meet all needs. It is hoped that the Junior Church Service will receive widespread approval, and that it may prove an incentive to beautifying and dignifying the opening services of many Church Schools.

Price: Single copies, 60 cents; in lots of 50 or more, 55 cents

Copies sent for examination upon request

THE UNIVERSALIST PUBLISHING HOUSE

176 Newbury Street, Boston, Mass.